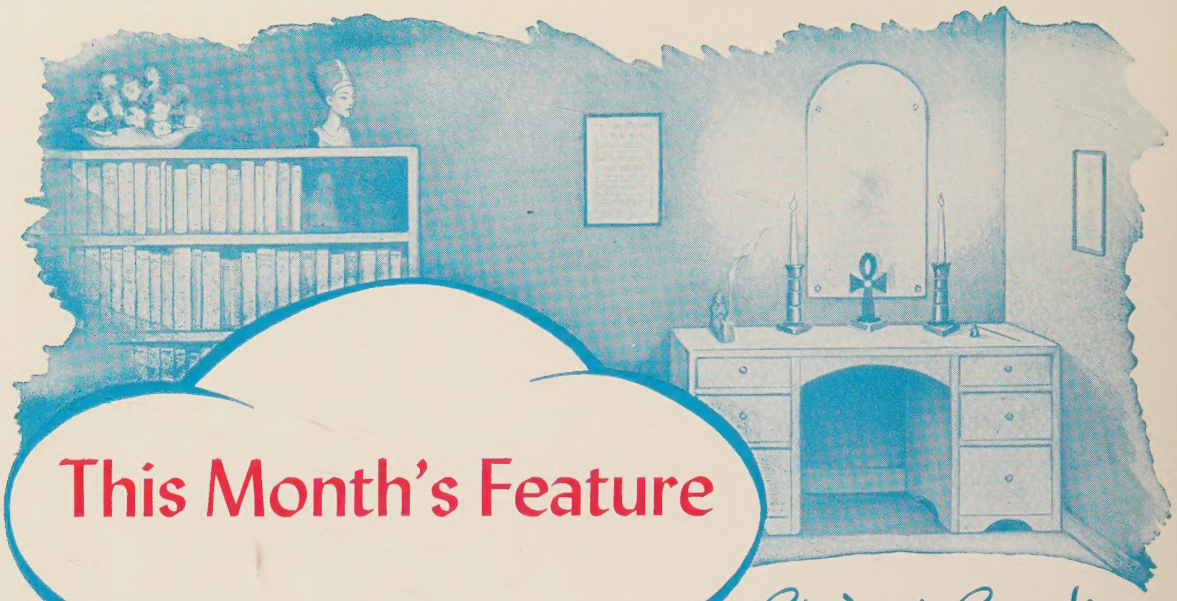
ROSICRUCIAN DIGEST

OCTOBER, 1948 · 25c per copy

Mysticism • Art • Science



This Month's Feature

Student Supplies

Sanctum Incense Burner

Made of Egyptian clay, finished in antique bronze, size six (6) inches in height and length, executed by a renowned Rosicrucian sculptor.

Price $2.75 each

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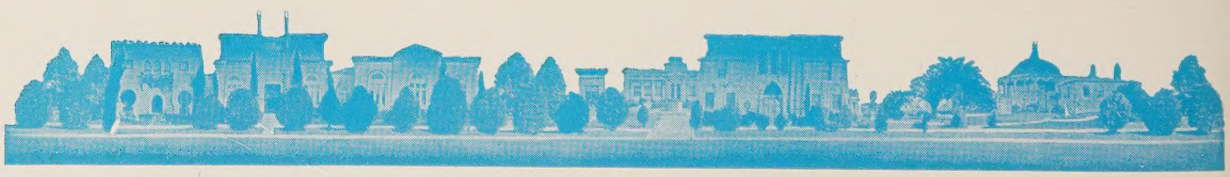
IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

For Rosicrucians, we have designed one embodying the beautiful spiritual significance of the salutation to the dawn of Amenhotep IV, so loved by all members of AMORC. The face is an exact copy of the sculptured head found in the ruins of his temple at Tell el-Amarna. The arms are folded in Rosicrucian supplication. Its symbolism, the sun disc and crux ansata (looped cross), has a special significance to all Rosicrucians. It is made of Egyptian clay and is beautifully finished in antique bronze. It is a useful and beautiful accessory. ADD IT TO YOUR SANCTUM.

ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.

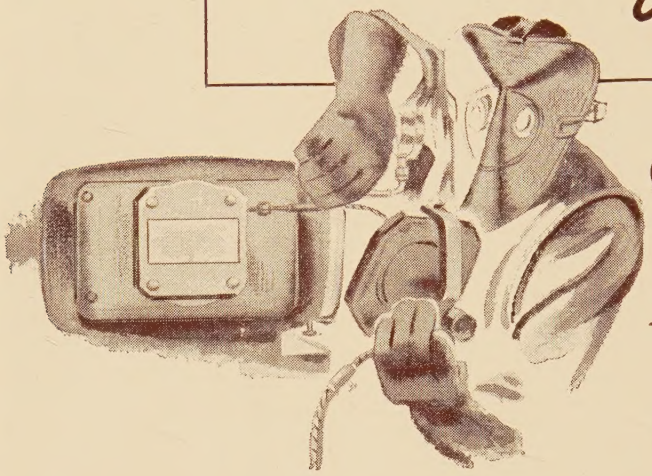


THE INSTITUTION BEHIND THIS ANNOUNCEMENT

INTER-JURISDICTION CONFERENCE

Grand Master Rodman Clayson of the North and South American Jurisdiction of the A.M.O.R.C., confers, in his study, with Frater Albin Roimer, right, of the Rosicrucian Order of Sweden. Frater and Soror Roimer journeyed to America to attend the 1948 term of the Rose-Croix University and the International Rosicrucian Convention held in San Jose, California. The affairs of the Order in Sweden was the principal topic of conversation on this occasion.

The Memory of an Atom



Can The Past Be Awakened--

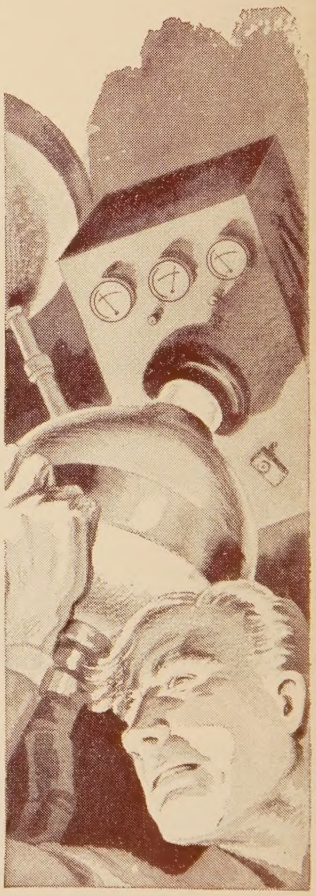
--and THE PURPOSE OF OUR LIVES KNOWN ?

WERE THE ANCIENTS RIGHT? Does the whirling heart of an atom contain the secret of the universe? If everything from a grain of sand to the mighty stars—including man—is composed of atoms, do these particles contain the *infinite intelligence* which ordained and directs all things? Shall man at last find within them his true purpose in the scheme of things?

Before the powerful cyclotron that now smashes atoms to expose their hidden interior—even before the telescope and microscope—*men of nature* in the ancient world disclosed secrets of her phenomena, *the mysteries of life and death.* These teachings have become the foundations of thought which have raised men to *heights of achievement* and *happiness.*

LET THIS FREE BOOK EXPLAIN

The Rosicrucians, a world-wide fraternity of thinking men and women—but not a religious organization—have helped preserve *the wisdom* of these age-old sages. In these teachings have been found the solution to many of the perplexing, haunting problems that confront millions of bewildered people today. These *truths of nature*—easy to comprehend—free of fanaticism, or fantasies, *are offered to you,* too. Use the coupon below for the free sealed book, *"The Mastery of Life."* It will tell you how you may receive, for study and use, this centuries-old but ever *modern* information.



Scribe S. P. C.
The Rosicrucians (AMORC)
San Jose, California, U. S. A.

Please send me your free book, "The Mastery of Life," which I shall read as directed. This does not obligate me in any way.

Name.....

Address.....

.....

The ROSICRUCIANS [AMORC] San Jose, Calif.

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

NEED FOR DECENTRALIZATION

By THE IMPERATOR

SOCIETY was originally formed by men, literally and figuratively, standing shoulder to shoulder. Men felt the need to amplify their personal powers. The closer that men and women lived and worked together, the greater became their collective accomplishment.

Although such intimate living made unity of effort possible, it also spread the contagion of the evils of society. Vice, crime, disease, and ignorance swept through society, sometimes ravishing it like the spread of fire through a forest. The circumspect individual or the one with a vision beyond his time often found it difficult, in the midst of a decadent state, to resist its influences.

Today the great cells of society, *the vast cities*, are a menace to the future of civilization. Men, because of economic circumstances, by the intense centralization of industry, finance, transportation, and housing, have become chained to such areas. The conditions in such regions are becoming worse, not better. All attempts to plan for improvement by preserving the great centers of population are futile. Such planning consists of toleration, not of correction.

Any government of the world which today does not take immediate steps for the decentralization of its gigantic cities and centers of essential production will be guilty of the consequences which will ultimately befall them. The methods of waging war already available, and those still on the drawing boards to be produced in the immediate future, can devastate these centers of population and supply.

It requires little imagination to realize the holocaust that would result if two or three of the *improved* atom bombs would fall on New York City. Those who would not be killed outright would be maimed or would not be able to escape the aftermath of falling structures, gases, flames, and of terrors perhaps not yet conceived.

Newspaper headlines frequently depict the dire results to the metropolitan area of New York City which would follow a prolonged transportation strike. It has been estimated, at various times in recent years, that the total refrigeration and storage facilities of the warehouses of New York City are only sufficient to accommodate food for seventy-two hours, if all forms of transportation would completely cease. In other words, within three days there is a complete turnover of foodstuffs, and they must be replenished by the network of railroads, trucking systems, barges, and airlines which supply the city.

If suddenly the railroads would become a twisted maze of steel, the highways pockmarked by great cavities, and the airfields and waterways also made unusable, the populace would starve. Such a populace would likewise become so demoralized as to be an obstruction to its own military forces instead of an aid.

The threat of a bacteriological war also hangs over our times like a cloud of death. Occasionally this threat is voiced in even *conservative* science journals, indicating that it is not just a

The Rosicrucian Digest October 1948

figment of the popular-type science publications or Sunday supplements. A severe interruption of transportation serving the great centers of population would likewise make it impossible to provide the materials and technical facilities necessary to stem the spread of such a virus. The great hospitals, so necessary to the relief of a war-ravaged civilian population, are located in the centers of such targets. They are a symbol of *society*. They were erected for the convenience of mass population. They could easily be eliminated, leaving those same masses helpless. The distribution of bacteria would be far less effective over large areas, because it could be more easily combatted.

All that the American citizen has to do is to visit the principal cities of his country to realize that they contain vast essential industries. In one city he sees a center of the automotive industry; in another, it is textiles; in others, chemicals and steel. It is no taxing of the imagination to conceive the tremendous loss to the United States, if the city of Pittsburgh and its suburbs were destroyed by an atom bomb attack. Steel is produced in mills elsewhere, it is true, but the production of this vital factor in both war and peace would be almost halved.

You Who Have Vision

What is being done about decentralization, in view of such alarming possibilities! You who live in the big cities of North America can best answer this question. Decentralization of population and industry, if it were done as a large scale undertaking, would take years to accomplish. Such activity would be quite apparent to any observer. Do you see any signs of it?

Some may say, "Let us be realistic." We are trying to be. We are not endeavoring to be alarmists or negative. These persons may also say that to move giant industries, to make many transportation centers from what was formerly one and to reallot the population and sources of supplies to other areas, would be a stupendous task. It would cost billions of dollars. Who is to assume such expense? We interject the question, "And if it is not done, who is to meet the greater expense of trying to reconstruct civilization from rubble —and with an incapacitated citizenry?"

The defense against an atomic war is negligible, if at all possible, should we accept the opinions of the very physicists who have developed the atom bomb. To a great extent we lull ourselves into a state of unreality by the thought that the United States is alone the possessor of the atom bomb. Anyone familiar with science is quite aware that nuclear physics was in a high state of development by various other powers long before America's creation of the atom bomb. It was only necessary to find the specific technique for controlling the fission of certain atoms. America has this technique, but others, before World War II, were on the verge of discovery. To presume that no one else now has this knowledge is a most dangerous presumption.

That decentralization (on an effective and realistic scale) is *not* now under way in America is principally due to the catering to the avarice and short vision of groups of persons. To dislocate large industries, even partially, for a period of two or more years would cost them considerable profit. The directing individuals of many of these industries, and even many humble men in the street who hold stock in them, live just for today. Tomorrow will take care of itself, is their motto. These interests have tremendous political power lobbying against such "drastic" measures.

New Type of Society

It may be contended that the rooting up of hundreds upon hundreds of thousands of persons and adjusting them to new regions within the country would cause a social, cultural, and economic catastrophe. Persons residing in the great cities depend for their livelihood upon its local activities. If one or more major industries in a city are partially decentralized, the employees need to shift with it, and in this way an industrial and human decentralization can be accomplished more or less simultaneously. Social and cultural advantages always follow the economic ones. New schools, universities, means of entertainment, and outlets for the talent of the citizenry would be established in newer and smaller communities to ac-

(Continued on Page 329)

The Rise of Prejudice

Is *Science Illustrated* flaunting defiance at the very concepts upon which the American government is making its stand in world diplomacy today?

By Ralph M. Lewis, F.R.C.

It is a paradoxical world! On the one hand, the most crucial issue before humanity is peace. Strenuous efforts are being made to unify peoples with diversified interests into a peaceful world. On the other hand, the fires of religious prejudice, social discrimination and conceptional bias continue to be fanned by campaigns of derision, calumny and hatred.

"There is no more deadly venom than that which flows from the libelous pen."

Strange as it may seem, many elements of modern society, that could work for a common understanding among people, deliberately sow seeds of distrust and discord. There are publications today which imply, by their general physical appearance and title, that they intend to enlighten the popular mind by the presentation of factual matter. Simultaneously, within the pages of their periodicals, they publish articles which, by skillful omission of essential facts and by illustrations, tend to bring into public calumny, through derision and ridicule, the religious and philosophical beliefs of thousands of persons. Such articles accomplish only one major result, the spread of *prejudice*.

Science Illustrated, published by McGraw-Hill in New York City, is a periodical which by design seeks to popularize "new products from industry, medicine and health, new home crafts and hobby projects." Its editorial objective, then, would remove it from the realm of philosophy and its attendant subjects of metaphysics and mysticism, comparative religion and occultism. However, it has deviated from its objective not only to publish a series of articles on mysticism and occultism, but to represent these fields of thought and *legitimate* belief in a most defamatory manner. For example, the illustrations accompanying the article in their September issue relative to these subjects, are obviously intended to discredit such inquiry in the public mind—and, as well, the organizations and societies which teach these subjects.

Rosicrucian literature is quoted in part in the September issue of *Science Illustrated*. Sentences and paragraphs from the same literature, which would qualify or reveal the whole and true purpose of the Rosicrucian Order and its teachings, are, however, not quoted. What is quoted is made to stand alone and unsupported. Did *Science Illustrated* intend to give the *truth* about the world-wide Rosicrucian Order and its activities to its readers—or does it intend, by innuendo and ridicule through its illustrations, to bring the Rosicrucians into ill repute? We shall let the reader judge from the following facts. A publication that wants to do an honest reportorial presentation of the background and activities of some organization or institution will follow the general procedure of:

(a) Truthfully representing its purpose in seeking facts.

(b) Not deliberately withholding information, in the publication of an article, which act will falsely

color the context and create a wrong impression in the minds of its readers.

An individual, styling himself a free-lance writer and representing McGraw-Hill, who are the publishers of *Science Illustrated*, appeared one day in the offices of the Rosicrucian Order in San Jose, California. He informed the director of our Extension Department that he desired "to do an article on the Rosicrucians." He presented a letter from *Science Illustrated* to that effect. He was, however, most anxious to supplement the article with photographs of the buildings, the interiors and its officers. When pressed about the content of his article, he said it was to concern the scientific aspects of the Order and *not* emphasize its doctrines or teachings, since *Science Illustrated* dealt with the subject of science. He, therefore, professed interest in the Egyptian Museum and the Planetarium, the latter being devoted to lectures and demonstrations on astronomy.

The director of the Rosicrucian Extension Department and the Supreme Secretary of the Rosicrucian Order asked that a draft of the article or galley proofs of it be submitted to them, before publication, so that factual matters could be checked for accuracy—which was never done, although it was a reasonable request. Numerous other publications, which have written constructive articles about the Rosicrucian Order, have submitted their manuscripts or galley proofs to the Editorial Department of the Order, in advance, in *good faith*, so that there might be collaboration.

The executives of the Rosicrucian Order were not wholly convinced that the author intended to write about the Egyptian Museum and the Planetarium. A personal visit by our advertising representative to the offices of *Science Illustrated* in New York City and a long-distance telephone call to their Editorial Department were unsatisfactory. The executives of *Science Illustrated* appeared to know little or nothing about the purpose of the article to be published about the Rosicrucians. Was this co-operation? Was this the proper attitude of a scientific publication that was to publish an article on the scientific aspects of the Egyptian Museum and the Planetarium of the Rosicrucian Order? Suffice it to say, the executives of the Rosicrucian Order then refused the author and representative of *Science Illustrated* to have photographs taken of the grounds and buildings or to give him further information, inasmuch as there was no official assurance as to how such was to be presented.

The attitude of the publication was one of misrepresentation in its relations with the Rosicrucian Order, since no mention was made, in the September issue of *Science Illustrated* of either the Museum or the Planetarium. Such literature is freely available to any visitor at Rosicrucian Park. It is on public display. Further, the literature which the author quotes contains pictures of both the Museum and the Planetarium.

Further misrepresentations are apparent. The author uses the name of "Carlton Brown." In quoting from the literature of the Rosicrucian Order, he refers to alchemy and then partially quotes from the *Encyclopedia Britannica* its article on alchemy, implying that that subject of inquiry contributed little or nothing to our modern fount of knowledge. He neglects, or deliberately omits, quoting from the same paragraph in the *Encyclopedia Britannica* the following: "The idea of transmutation, in the country of its origin, had a philosophical basis, and was linked up with Greek theories of matter there current; thus, by supplying a central philosophical principle, it to some extent unified and focused chemical effort which previously, so far as it existed at all, had been expended on acquiring empirical acquaintance with a mass of disconnected technical processes." He neglects, therefore, as can be noted from the quotation, to mention that alchemy sought, through its philosophical principles, to unify the varied phenomena of nature—which is the very aim of science today. Alchemy thus contributed to our heritage of philosophical concepts.

Further, "Carlton Brown" assiduously fails to mention that, in the same *Encyclopedia Britannica*, from which he quotes, there is an article on the Rosicrucians, mentioning in particular the Rosicrucian Order, AMORC. It says of the AMORC, "It is nonsectarian and,

in a broad sense, nonreligious, inasmuch as its teachings include the practical sciences to a greater extent than the principles of religious thought. It has consistently tabooed the superstitious arts of the Orient and does not include fortune-telling, necromancy or spiritualism." Why did not the author quote this? Is it because it would have created an entirely different impression than intended by the article published in *Science Illustrated*?

What is the real motive behind which such an obvious *smear* campaign against the Rosicrucian Order, and mystical philosophy generally, has been conducted? Why should a magazine, which styles itself a "science" publication, resort to ridiculing subjects not related to its avowed field? The article is not alone devoted to defaming, by implication and innuendo, mystical orders and societies, but, *in addition*, the mystical and religious doctrines which they teach. It is an attack on *unorthodox thought*.

It implies that the spiritual and religious doctrines of a body of people, which are not consistent with orthodox religion, are inane, absurd, and bordering on mental aberration.

Science Illustrated deliberately insults the personal beliefs not only of the members of those organizations and societies which it mentions by name, but, as well, those which have precepts bordering on or paralleling those referred to, as Christian Science, Buddhism, Bahaism, Sufism and Brahmanism, namely,

1—By ludicrous illustrations viciously attacking the principle of *Cosmic Consciousness*.

2—By using the weapons of ridicule and lampooning to attempt to bring into contempt the practices and beliefs of *self-healing*—note this, Christian Science.

3—By deriding in like manner the *law of rebirth* or the doctrine of reincarnation, an essential religious belief of millions of persons throughout the world.

Article One of the Constitution of the United States provides for *freedom of religion*. The Rosicrucian Order is *not* a religious organization but, by the same principle, we and all mystical and philosophical societies have the right to express *unorthodox* religious or spiritual precepts without being subject to vilification by publications such as *Science Illustrated*. Why then this attack on the spiritual precepts of groups of people, especially here in America where the issues of freedom of thought and freedom of religion are a matter of great importance today? It is a glaring example, not of the enlightenment of a people in matters of science, but a deliberate exercise of *prejudice*. To many persons, it seems a prejudice with roots deep in the soil of religious bias.

Why does not *Science Illustrated* lampoon, by inane illustrations, the doctrines of the Holy Trinity—or the final resurrection of the dead—or the *parousia*, the second coming of Christ—or the salvation of the soul through confession—or Moses receiving the Ten Commandments through a theophanic experience on Mount Sinai? These examples are no more "relatively immune to objective investigation" than the mystical doctrine of Cosmic Consciousness. Could it be that *Science Illustrated* is furthering a crusade in behalf of some "orthodox" religious sect and its concepts as against those to which it refers as "unorthodox"?

Science Illustrated in its September issue quotes an eminent professor of philosophy in relation to this article. It gives his opinion on occultism. Did it ask him or the psychiatrist, whom it likewise quotes in the same article, their opinion on the psychological basis of the religious concepts of orthodox religion? It would seem that *Science Illustrated* would have you believe that psychiatry has the whole answer to the analysis of self and the religious attitude of mind and that its word in these matters is final. However, in this same September issue, *Science Illustrated*, in a review of a work by Dr. William Menninger, an eminent psychiatrist, quotes him as follows: "Psychiatry is a young and undeveloped science, with much yet to be learned." Psychiatry, then, is hardly in a position as yet to refute those beliefs of millions of intelligent people, which are "relatively immune to objective investigation."

The author, "Carlton Brown," boasts, in the September issue of *Science Illus-*

trated, the following: "The author has been accepted as a neophyte member of the Rosicrucians, AMORC, and will report further on the Order's 'scientific' teachings." Further, *Science Illustrated* advertizes on the same page, "Coming Next Month. Mr. Brown joins the Rosicrucians. In the third article in this series, the author will tell how he sought Cosmic Harmony by mail-order, but just couldn't attune his vibrations." Here, then, is an *admission* by *Science Illustrated* that it will deliberately resort to the unethical practice of publishing an article containing the confidential teachings and rites of a fraternal Order, obtained by a man who obviously violated his membership obligation to obtain such matter. The author of the article, "Carlton Brown," is *not* a neophyte member of the AMORC by that name. If he is a member, he has falsified his name on his application for membership, a further example of the tactics used in this entire procedure.

You readers, then, are the judges of the activities of *Science Illustrated*, as to whether they have been unscrupulous and unethical in this defamation of mystical philosophy and the Rosicrucian Order in particular. You, too, can weigh the *motive* behind their actions. Prejudice in a new guise—*the guise of science!*

IN DEFENSE

Reprints of the article, "The Rise of Prejudice," appearing in this issue, may be had without cost.

If you know subscribers of *Science Illustrated* or anyone who had read its attack on the Rosicrucian Order and upon the Order's mystical doctrines, give them a copy of the reprint to read. By this means many thousands of persons will know of the unethical and unprincipled attack on the beliefs of thousands of students of mystical philosophy.

Ask for one or two copies of the reprint. Please enclose four cents in stamps to cover postage. Address Rosicrucian Order, AMORC, San Jose, California, U.S.A.

NEED FOR DECENTRALIZATION

(Continued from Page 325)

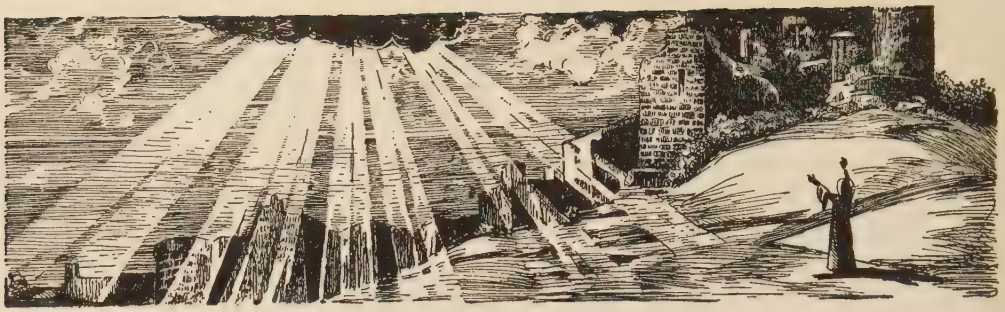
commodate these people. Certainly, the *psychological* adjustment to the new environment would not be as severe as trying to reintegrate the inchoate families that had experienced a bombing in some congested area.

From the positive point of view, a *new type* of society is possible because of our rapid strides in technological development. We no longer need to live, figuratively speaking, shoulder to shoulder. We have it within our means to remain united and yet *project* our powers of accomplishment over great distances. Within a few hours, we can reach nearly every part of the world physically and our voices or intelligence, as well as our physical appearance, can be transmitted instantaneously across the face of the globe by radio and eventually by television. Therefore, we can spread out and yet we can have a unified humanity. The projection of the self beyond the confines of time and space, the ideal and accomplishment of the mystic, is now possible in a physical way. To insist on congestion in metropolitan areas—a contraction of self, in other words—is to defy the progress of the times. It is likewise an invitation to an untimely death.

▽ △ ▽

If solely by his own reasoning one can arrive at the same conclusions as the great thinkers before him, he should find encouragement in his pursuits; for it is only the limits of his own mind which may prevent him from surpassing such masters. No man is inherently great. It is the exercise of those powers which are his that makes him great. A Socrates and an Aristotle were not destined to be—they became such.

—Validivar



Germany Today

By Frater Franz, F.R.C.

LIFE in Germany at present is more or less a nightmare. The population, in general, lives under conditions one hundred and fifty to two hundred years back. Many people, thousands of them, have no decent living quarters. The bombed-out houses on account of shortage of building material — bricks, cement, and timber— cannot be repaired; and of course there are no new buildings. Most of the damaged houses are still in the same state as in 1945. Building material cannot be produced as coal is not sufficiently provided and plants are damaged. Transportation is also a cause for all this, as the railroads have no means to get enough parts for the repair shops— those, again, cannot work without coal.

The western zone is overpopulated through refugees coming from the eastern part of Germany, partly to avoid the Russians or because they are expelled by the Poles. The Poles claim that the part of Germany east from the Oder and Neisse is not under their administration (as the western Allies claim), but is given to them as an old Polish country. The fact that this part of Germany was for several hundred years German and cultivated by them, the Poles ignore.

Germans in such regions had to leave their homes after a very short notice (one to two hours) and were allowed to take along what they could carry in their hands. They left household furnishings, business, and money in the bank. They were searched by the Russian soldiers before crossing the border. The Russians took the last little bit away, rings, earrings, watches, fountain pens, and money. The rest the people kept, if it was on their body— but if it was a fur coat, they had to part with it. The officials in western Germany have a very hard time solving the housing problem. Families of six and more live, cook and sleep, in one room and you can imagine the influence this has with respect to hygiene and morals. Some of these rooms are a terrible sight, as there is no decent bedding, a bag filled with wood shavings, sometimes a little straw put on the bare floor is the bed—the covering one or two thin blankets. People compelled to live that way are disgusted and downhearted, and as there is no hope to get other quarters some commit suicide.

The clothing after three years of steady wearing, the only suit or dress they saved, is in shreds, and no clothes can be bought, as no coupons are issued. The administration cannot issue these coupons and claims that the mills do not work on account of shortage in raw

The author of this article is not a tourist, nor is he a member of the occupation forces in Germany. He is a native German, intelligent and well educated, who gives a survey of conditions as they exist in Germany today, which is the potential danger spot of the world, at this time. He is a Rosicrucian and writes honestly and fearlessly. Because of the prevailing circumstances, his name will not be given; he is being referred to as Frater Franz.

—Editor

materials and lack of coal. For a newborn baby the issue of three diapers is all—paper must do. But paper is also very scarce, except for posters of the political parties—for this latter purpose, paper seems plentiful. Nobody can buy writing paper unless he supplies old paper in exchange and then he gets only a very bad quality. Not enough wood pulp and coal to bring the paper mills to a normal output.

Small items—such as needles, nails, cotton, darning wool—are not on sale—no raw material, factories damaged or demolished, and no coal is the continual lament. The miners get extra rations and a bonus, but as they are underfed their output is slow.

Rationing

Everything is rationed, including footwear and its repairing. You are fortunate if you own two pairs of boots. The cobbler will see to it that the repairing is done in four to six weeks, if you have nothing to bribe him! If you have, the job is done in a few days. The same is true of the tailor or any tradesman. If you cannot hand over something you have you must wait interminately. To get material the cobbler or tailor must bribe the salesman, and so on. But you can buy nearly anything, paradoxically, if you have plenty of money to pay the prices. The *black market* will provide food, textiles, machinery, and all you want, but prices are sky high. The other source to get what you want is the grey market. For instance, you need some part for a machine—through bribe-compensation to employees and employers (grey market) you will get it—no compensation, no business.

All food is rationed and the quota for June, 1948 (the best month since the Armistice—except for meat) is: 1 lb. of butter per month; 3 1-3 oz. of meat; 20 oz. of fish; 3 lbs. of sugar or double quantity of marmalade; 17 lbs. of bread; 3 lbs. of cereal; 1 1-2 lbs. of dried fruit; 2 oz. of cheese; 3 qts. of skim milk; 3 1-3 qts. of powdered milk; 12 lbs. of potatoes per month; no soap or washing powder.

You will say how can people live on that diet? The truth is that they live and work, and *must* make it do. Certain trades get a little more (the heavy worker), but even this is not very much: 6 lbs. of bread; 6 lbs. of potatoes (if they are in the stores); 2 oz. of sugar; 3 oz. of butter; and 1 1-2 lbs. of cereal. All for the *whole month.*

Wages are low and prices high. Housekeeping is a task very hard to deal with—bread is not enough for the working man who leaves his home at 6 a.m. and returns at 6 p.m. or later. Eating lunch in a restaurant is out of the question since the money earned is needed for the family, every penny of it, and prices in a restaurant are very high. There is no opportunity to buy some food without a ration card except on the black market, and the prices there are: 1 cwt. of potatoes, 120 marks; 1 lb. of bread, 5 marks. The average working man earns about 30 marks a week.

During the wintertime we had only 1 lb. of sugar or 2 lbs. of marmalade, and 3 oz. of butter a month. Working people were forced to go to work with a few slices of dry bread, seldom with butter or marmalade spread on it, as that bit of butter was used in a few days. I myself, for days, have eaten dry bread for lunch—and mine was a hard 8-hour day. To fill the empty stomach, potatoes are the main staple food, boiled or cooked in water with vegetables or turnips as a stew. We are on the way to becoming vegetarians as we are weaned from meat.

Our cigarette ration is 40 pieces per month, or 2 oz. of pipe tobacco—that is all you get on your coupon. But on the *black market* everybody can buy cigarettes, any quantity, as long as he has the money. For one American cigarette, 6 marks; one English, 5 marks; one German, 2 marks. Who can pay prices like that? Only people making money in an *illegal way* or people with a very high income. And the black market dealer! What kind of people have such income? Nobody can answer this, as the big bosses are not to be seen, only the little fellows (disabled soldiers and young boys diverted from the straight path) who serve them. They live by means of the black market.

It seems that nobody is strong enough to stamp out this racket and to deal with it as it should be done. The only way to beat this racket to a certain ex-

tent is a general reform—if correctly handled. The money reform, much talked about, is the only hope by which this country will be able to make a recovery in time. We are as poor as church mice, but that cannot be helped. Unemployment will come again and then happy the man who has work to carry him over.

Future Uncertain

The future is very uncertain. The youth is of low moral; it is especially so with the girls. The majority of the boys are looking ahead and hope to become apprentices. The building trades need many boys and for years and years there will be work building and rebuilding houses and plants.

University or technical high school education for boys with ability is very promising and the government will see to it that talented boys get free study. But there are thousands of small children without parents or relatives, who are living somewhere, in air-raid shelters, in huts or in cellars—nobody cares for them. They have no bedding, just a little straw, no covering except some old rags. There are not enough homes for them. The Red Cross has not enough money to attend to all of them, and so they grow like weeds. If there were not an older girl or boy among them who is the leader and sees to it that food is provided and that the rooms they live in are cleaned, they would spread diseases. What will become of them later on? The boys—criminals; and the girls, prostitutes! That is the sorriest chapter of all!

The only people with no future at all are those over sixty years of age. They are worn out from sorrow, underfed, not decently clothed; they have no proper living quarters, no houses, and no work. No wonder that those people can sit for hours and stare, talking to themselves as: "If I could go back to my old home and work; here we are unwanted; no work, not enough food and clothes; we are ashamed to go on the street as everybody can see our rags. We would rather stay in our so-called home (sometimes only a place in an air-raid shelter, with a blanket as partition) and wait and hope the Lord will call us very soon."

The old age pension is not enough to pay rent and buy the rationed food, so they are compelled to accept dole (also very little). They had had a farm or business of their own and now they are beggars! I saw a once prosperous farmer, who formerly gave employment to about a hundred people from planting time to the harvest, now working as a farmhand.

Governmental Confusion

Political activity is very strong. We have over forty different parties and each one is fighting the other. But when you ask the bosses about the results of their activity, they have no answer. Each political party tries to put some of their members in an official position and, through this, Germany is overcrowded with officials. Before 1914 they called us "a police state," but now we are more than that, we are an *official* state. Some time ago someone said: "I guess we need an official office to provide those to watch the other officials." It was a joke then, but now it is the truth! We actually have a department which has to watch the other departments. Almost everybody is looking for an official job with old-age pension! But if anybody wants advice, nobody takes the risk of giving a positive answer. The customer is sent from one department to another till he is disgusted and goes home.

Red tape in tangled confusion! Where are the clothes which the American Army gave from its surplus? Some got a few, but only the selected people! Red tape! More official confusion: Germany is split into two parts. The western part is occupied by the Americans, the British, and the French; the eastern part, by Russia. I doubt that the world knows what that means: The people can travel from the American zone to the British zone, and with a permit also to the French zone, but it is nearly impossible to travel from the western zones into the eastern zone, for that a special permit is necessary—interzonal passport. This pass is given to merchants, but only if they can show a real reason for this trip. People wanting to see their parents are seldom lucky in getting such permit; this depends on the Russian *kommandantura* where the pass is issued.

A permit will be issued in case of serious illness or death in the family. A friend of mine got a telegram that his father died; he made application for a permit and the answer was: Why do you want to go—before the permit is in order, the burial will be over.

It is a shame that this border is closed and children are not allowed to see their parents and parents cannot visit their children. So, many of the people take the risk and cross the border illegally. If they are caught they are arrested, held for questioning, and this can take three to four days. When released, a notice on his personal paper shows violation, and if caught the second time they (the Russians) put him to forced work. Somebody I know very well was unfortunate and was caught the second time. The result: eight weeks labor in the forests with no pay and very little to eat. Women must clean the barracks for the Russian soldiers and are released as soon as some other woman is arrested.

As I live in the western zone I do not know how the people live in the eastern part, but from letters I receive the living conditions with respect to food and clothing are as bad as ours, even worse. Further, in the eastern zone, they always fear that they will be forced to go to work at some distant place. For example, one day the mayor of the town gets from the Russian commandant an order to supply twenty men, age 18 to 30. He must have the boys on the spot the day that the order demands them. This may mean the Uran mines. Now, if the boys know this in time, they leave everything behind and cross the border. The *Lübecker Presse*, a socialistic newspaper, revealed the news that since the armistice, at least 200,000 people have vanished through deportation to the inner part of Russia. Thousands are kept in concentration camps worse than those during the Nazi regimé. But the Russians claim that the real *democracy* is theirs, and that all others are rotten and should be stamped out.

There are three things the German people fear most:

(1) Russia will try to occupy the whole of Germany.

(2) A new war.

(3) No coal for the winter months; a single person receives only three cwts. of coal for the whole winter.

The money reform is now a fact. Each person received 40 marks to carry him over from the 20th to 30th of June. The shops are filled with goods, but people cannot buy as the new money is not enough to buy the rationed foods.

The ROSICRUCIAN SUNSHINE CIRCLE, whose purpose is to help, aid and assist those in need, as part of its program, is actively engaged in

- supplying food, clothing and cooking utensils for displaced persons' camps,
- loaning wheel chairs and walkers to worthy cases,
- helping those who are handicapped to find a means of livelihood,
- rehabilitating bombed-out victims of World War II,
- extending a "ray of sunshine" to those "down on their luck,"
- packing and sending monthly 100 food and clothing packages, each averaging about 20 pounds, to the needy of Italy, Germany, Greece, Poland, France, Holland, Dutch East Indies, and many other war ravaged countries.

If you are interested in humanitarian activities and would like to help your brother in distress, you are invited to join this organization and have a part in assisting your fellow man, by lending him a hand, at a time when he most needs help.

For further information write

Secretary-General
ROSICRUCIAN SUNSHINE CIRCLE
Rosicrucian Park
San Jose, California

SANCTUM MUSINGS

THE ART OF DYING

By STANISLAW GOSZCZYNSKI, F.R.C.
Deputy Grand Master of AMORC of Poland

MAN'S pilgrimage on earth leads inevitably to death, the passageway to another mode of existence. Death is, therefore, a fact which must of necessity interest everyone. We are always on its threshold; we can never forget it; it is as much a part of our experience as birth and is no less important.

"Remember you must die" (*memento mori*) may seem to strike a dismal note; yet from the time of the ancient Egyptians, whom it served to remind of their mortality, down to our own day, the phrase merely forces upon each recognition of the responsibility which life places upon him for the way he makes use of its opportunities. The last hour will bring a reckoning, and remembering death in the presence of life encourages honest and worthy living out of regard for the divine soul within.

What is the essence of death? Only the separation of the two natures of man: Dust returning to the earth; the soul returning to its true source. These two closely interwoven natures—soul and matter—constitute the seemingly indivisible whole which is man. The art of dying is nothing more than understanding the mystery involved, and living so that neither fear nor sorrow shall mar the moment of their separation.

We know little about the soul, and so give little attention to the most important things when on them depends the happiness which we blindly and stumblingly seek. We plunge deep into matter, drown our consciousness in it, and come in the end to identify ourselves completely with it; thus, we bind our thought and feeling to it, and find earthly life so sweet that the return of the soul to the fatherland from its exile, instead of appearing joyful, seems dramatic and awful. Ignorance and our own unwillingness to acquaint ourselves with death tinge its experience with grief and panic. That which should be natural becomes strange and difficult.

Death, nevertheless, severs the bonds which unite our two natures, and, depending on whether they are under our control or out of hand, the process lasts a longer or shorter time. At the very end, all sufferings cease. So much is this the case that the health often seems on the mend at the very time dissolution is on its way. But little of this imprints itself on the consciousness, and the moment of departure is painless. The soul force leaves with the last breath and the separation is complete.

Nature everywhere exhibits the circle, the things we call life moving ceaselessly through the successive phases of spring, summer, autumn, winter—birth, growth, ripening, decay. The same rhythm makes man and nature one. We should, therefore, put from

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our thought as unnatural all images of death born of superstition and ignorant fear, and look on this phenomenon intelligently.

We should replace the dread of the destruction of the flesh by the realization that the particles which form it are also immortal, though the line of their evolution be different. As long as the soul inhabits it, its luminous action can purify and spiritualize it and hasten its evolution.

There is a central point within us which is the real self, the "I." The "I" sees clearly to direct the life of man. If allowed to govern his affairs, each day will be lived in accord with eternal values and the moment of final separation will come easily.

The last moments are important. The "I," till then entangled in the meshes of worldly affairs, passions and mortal weaknesses, sees in a flash not only the transiency of all things of earth, but also the enormity of one's own short-comings. The whole of life stands revealed; and an assessment of its varying values must be made, debts and obligations liquidated, and perplexities resolved. Through the sudden chaos of this last-minute examination, the dying must pass. If in life the "I" has focused the endeavor on perfecting the art of dying, this last examination will be easy and the departure will be joyful and courageous—a plunge into the depths of one's own being and a strong swimming upward in an ocean of light. Not visible to those standing by, the exact instant of passing nonetheless leaves the earthly countenance luminous, ecstatic and strangely solemn. This is the majesty of death. Death is birth, and the sense of loss is merged in the joy of attainment.

What surroundings give the best conditions of a decent death? No matter in what grade the dying is prepared for the moment of leave-taking, help must come from those surrounding—but not in the usual manner, not with stimulating injections, strong foodstuffs, manifestations of despair, or cowardly assurances that health will be restored. These particulars only create turmoil in the soul and body of the departing, weaken and distract his thoughts and consciousness from the all-important process of strengthening his resolve of departure.

The false hope of retaining life directs the spiritual efforts in another direction and disorganizes the natural processes. By such endeavors, we do great harm. A dying man needs only peace, and tender and patient care. Quiet helps to create the strength necessary to master the great change. We must sacrifice our own feelings, sufferings and anguish, attaining that grade of love, which asks nothing for itself. The last moments exact a respect for the enacted mystery: They are not a time for maudlin compassion or for sterile despair.

How lamentable the end if it finds man unprepared by disordered and undisciplined living. Such a man all the more needs quiet for concentration and introspection. Much depends on those attending, and they are often in a state of helplessness. The moment demands the maximum of effort, but in their

(Continued on Page 354)

As Science Sees It

By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

- A small wood carving, estimated to be 20,000 years old, was found by Dr. Hellmut de Terra at Totolizingo in Mexico, indicating that the North American continent has been inhabited for about twice the period of time which had previously been estimated.

- According to seismologists, there occur approximately eighty earthquakes every day. The tremors of most of them, however, are so small that they can be detected only by the most sensitive seismographs.

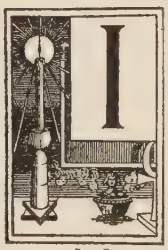
- A small cylinder, about one inch long and slightly less in diameter than a lead pencil, made of especially treated Germanium metal, may replace the ordinary vacuum tube in many future radio applications. Research engineers of the Bell Telephone Laboratories in New York have discovered that such specially treated Germanium metal—a semiconductor—may amplify electric currents and may also act as an oscillator. This new device, also called a "transistor," requires no evacuated bulbs, heated filaments, or complicated internal wiring, and its future application promises such advances as radios of smaller size and greater stability.

What Concentration WILL Do

By Dr. H. Spencer Lewis, F.R.C.

(From the *Mystic Triangle*, May, 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



I say *will do*, with great accent on the word *will*; for, in the ultimate analysis, will is the power that is used whenever results are attained through concentration.

In the above paragraph I have given the key to my whole argument. Were I writing a long course of lessons on how to use concentration to move mountains of obstacles and stay the floods of disaster and misfortune, I would have to be consistent with the modern trend of elaboration and verbosity, and reserve that one paragraph for the last in the lessons.

I am being very frank, however. After twenty years of experience as teacher, lecturer, writer, and advisor *to* and *for* various schools and systems of metaphysics and *newer* thought, I speak with knowledge and demonstrable facts.

Will power is the motive power. It is even more than this: it is the true, creative, power in the universe. In the beginning God spoke the WORD. It matters little, in this argument, what that *word* may have been, but it was an expression of *will*. It was a decree, a command, a law, a fiat, and as such it was creative. By its very nature, because of its origin, and as a result of its conception, it was electrical, controlling, directive.

Also, it was *mental power!*

That it emanated from a Superior, Divine mind does not imply that it was an unique manifestation or beyond the probability of human repetition.

For, man has all the Divinity of mind that God could give *of* Himself: the same *will;* the same *creative* power; the same justification to use the will power of mind. God's very nature and plan assures us of our immediate and intimate relationship with God. And that relationship is of the mind and inner self—the only Divine part of man that can conceive.

Where does *concentration* come in? You ask this question just as thousands have, and still do each day in the year. Most of these inquiries seek private, personal, or class instruction at exorbitant fees from one who has just given a free course of psychology lectures; and each learns one important lesson at least in regard to psychology. It can be very practical (and profitable) to some!

One of the many, natural mighty forces and motive powers in the world, free to all, is water. Even the peaceful, quiet, mirrorlike pool. To use that still, inactive power to the best advantage, and make it demonstrate its might, we must *concentrate* it. We proceed to direct it into a narrow stream, then toward a focal point, and then focus that point upon the one definite manifestation we desire. Witness enormous rocks

and sides of mountains moved in mining districts by use of a hose and nozzle connected to the reservoir of still, potent water on a higher level.

Another great, natural force in this universe is evenly distributed over half of the earth, all the time—Sunlight! "Life, Light and Love" are in sunlight, said the ancient Rosicrucians. Power to create and destroy is there, also, demonstrates the modern, practical mystic.

But, sunlight, too, must be concentrated in order to apply and demonstrate its power. Magnifying glasses, reflectors, prisms—these are the means of *condensing, concentrating,* and *directing* the tranquil, static power of the sunrays. Witness mighty machinery being operated today by sunlight; marvel at the heat and fire and penetrating power of the sunlight which passes through a small reading glass in your hand! Do you see the point of my illustrations?

The will power of the human mind is as broad and universal in its passive nature as the waters of the earth or the sunlight of the skies; and, when the *will* of man is *focused, concentrated,* and *directed* at one point it is more mighty, more potent, more insistent than all the water power or sun power that man has ever been able to control.

Concentration of the potent *will* is not only possible but it also is necessary. Until the mind power in man *is* concentrated, it is about as dynamic and vigorous as the steam that rises into and floats about in space from an open boiler.

But, again, confine, limit, concentrate and direct that steam!

Concentration, in practical mysticism, means bringing all of the conceptional, creative, directive power of the mind to a focal point.

Now, please note the qualities and attributes given to the mind in the above paragraph. Let us study them:

1. *Conception.* Before concentrating any power into action, the *director* of the process must clearly and concisely conceive exactly what is to be done, why, and when. Such conception must include a clear mental picture of how the demonstration will start, proceed, and end—and what the ultimate manifestation is to be like. Indefiniteness, constant fretting, repeating of affirmations, doubting, analyzing, questioning, revising, modifying, and other mental gymnastics, *prevent* clear conception and make concentration impossible.

2. *Creating.* In conceiving and visualizing the action that you desire to demonstrate, create the whole manifestation, step by step, element by element—as you would design or create a building or map out a picture on canvas. As you conceive and visualize, *create* each element by placing it in the scheme of things as a *thing alive.* Man alone, of all living creatures, has this creative power and ability; and the few who use it are looked upon as geniuses.

3. *Directing.* As you complete your visualizing, and have created a living, vital, active conception in your mind, *direct* its passage out of the broad, universal reservoir of your mind, into the narrow channel of outer manifestation at that point, place, time, and condition where the great demonstration is to occur.

And the Divine-human *will* of man is the motive power that pushes the created conception through the channel of the mind into the world of practical things.

That is all there is to it!

Concentration WILL do it! It is a law, a law of physics as well as of psychology.

And the right application of this law is what we call *practical mysticism*—Rosicrucianism.

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The Negative Side of the Argument

The above article has presented the positive side of the principles relating to the use of concentration. There is a negative side that is equally important.

Do not believe that continual concentration upon the created object will strengthen it or bring it into a living demonstration. As has been explained, the object desired must be created after its conception and then it must be concentrated upon until it is brought to a focal point. But, note that at this moment one is to send it through the channel from the mind into the outer world.

The mistake made by thousands who try the process of concentration is their

understanding that they are to keep on concentrating upon the visualized or created object, as thought fostering, maturing and protecting it from contact with the outer world; and it never reaches the hour of birth!

One may compare this mistaken plan unto writing a telegram which has been carefully conceived, carefully analyzed and worded so that just sufficient words are used, rightfully placed to give the precise meaning, viewing all possible interpretations, visualizing what the reader of it will comprehend by it, how he will react, and so on; and then, holding the telegram in one's hand and rereading it, every two or three minutes, and concentrating upon its perfected conception.

It will not reach the telegraph office, or go over the wires or be handed to the intended reader until IT IS RELEASED by the sender. True, if you concentrate properly and the intended reader is also concentrating and receptive, he may receive the message mentally, but such proper concentration on the sender's part also includes *releasing the message*, not continuing to simply hold it in the mind in a condensed form, brain-bound.

If there is any power in concentration at all, it is sufficient to concentrate for only a few moments—not hours. If the whole process is workable, it must be along true psychological lines.

The mind works rapidly, with lightning speed. It cannot be successfully measured in its time action in most cases. One minute of deep and profound concentration upon any one perfected idea, establishes it in the *Cosmic* mind. Hours of further concentration cannot add to that establishment one iota.

Releasing is a simple process. Will power, the strongest force in the grasp of man's existence, will urge a mental idea into action by directing it out of the mind into the open, the all, the Cosmic.

If you have confidence in the process of concentration sufficient to warrant you to try the law, then you must have confidence in the Cosmic principle to carry it through. Therefore, as soon as you have created your living, breathing, visualized desire in your mind, and have concentrated on it for a moment or two to bring all of your broad consciousness to the center of the created thing, then DO NOT concentrate any longer, but, with confidence and conviction, release it from your mind, *knowing* that you have done all you can ever do by any psychological method to bring it into material objectivity.

If you DO NOT KNOW that you have done all that you can do, then do not expect to have any results, and further concentration is useless.

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ATTEND THESE SPECIAL FUNCTIONS

The following Lodge and Chapter rallies will be held during the month of October. All members who can arrange to attend any of these rallies are cordially invited to do so. It is not necessary to be a member of a Lodge or Chapter to be entitled to attend a rally; an invitation is extended to any AMORC member. For further particulars concerning the rally you wish to attend, write to the Secretary of the Lodge or Chapter as listed below:

NEW YORK CITY LODGE RALLY will be held Saturday and Sunday, October 9 and 10. Florence E. Grabow, Secretary, 250 W. 57th Street.

LOS ANGELES LODGE RALLY will be held Saturday and Sunday, October 16 and 17. Myrle Newman, Secretary, 148 North Gramercy Place.

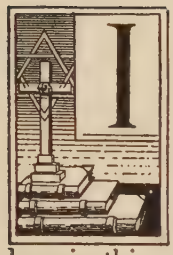
VANCOUVER LODGE RALLY will be held Friday, Saturday, and Sunday, October 1, 2, and 3. Lettie C. Fleet, Secretary, 878 Hornby Street.

DENVER CHAPTER RALLY will be held Friday, Saturday, and Sunday, October 22, 23, and 24. E. J. Lewis, Secretary, 509 17th Street, Room 302.

DETROIT LODGE RALLY will be held Friday, Saturday, and Sunday, October 22, 23, and 24. Inez M. Dyster, Secretary, 19353 Pierson.

Putting Across Your Viewpoint

By Erwin Theobald



"If the Republicans get into the White House it will be just too bad," said George, who was trying to influence Bill to accept his way of thinking.

"It's time for a change," insisted Bill. "The Democrats have held sway too long in this country."

On and on went the battle of words. Premises, both major and minor, were expounded. Both men used good logic. Occasionally one forced the other to admit a few things. But before each was entirely out of arguments the subject had to be changed in order to save the friendship from going on the rocks. The result: George remained a Democrat and Bill kept on being a Republican.

You have heard these Bill and George discussions often. You have seen people disagree in a most polite manner. At times one side has to give in because the other side has all of the logic and evidence. But,

"A man convinced against his will
Is of the same opinion still."

According to psychologists, there are three sides to an argument: (1) Your side. (2) The other fellow's side. (3) The right side. Here we have a striking example of modern science restating a fundamental law long known to students of mysticism. It is a specific way of saying that neither positive nor negative alone can give a perfect or complete manifestation.

Opinionated people often dramatically declare of a controversial idea, "either it's so or it isn't." Such an attitude exposes emotional immaturity. When emotionally blocked or arrested, one is not able to permit himself to realize that the other side of a question might have merit. There are degrees of "so and not so." This is not a wishy-washy compromising approach. Take a look at any illustration in this magazine. Could it be classified as either black or white—no color or all colors?

Of course, there is such a thing as lacking the moral courage to express yourself when you strongly disagree with a statement or know it to be definitely erroneous. You may not feel capable of arguing down the other fellow without serious consequences, especially if you are in a sharply contrasting lesser position of authority. However, there is a difference between cowardice and common sense. The latter cannot be overdone.

Drs. Richard Borden and Alvin Busse did research work on 20,000 arguments. They found that the way to best win an opponent to your view was by saying, "That's very interesting. Would you tell me more about your point of view?" Or, "That's the best way I've ever heard that point stated. Will you elaborate your reasons?" If your opponent is wrong, he will thus prove it to himself. To analyze this point, imagine a pitcher containing impure water. Before you can fill it with pure water, it must first be emptied and rinsed.

The futility of contention was long ago discovered by mystics and philosophers. They taught that harmony between human beings is of the essence. Why not bear this in mind and put it to practice in our human relationships —everywhere, at home, at work, in all our dealings with people? It takes an intelligent, well-balanced person to recognize and accept what is correct in an opposing view. Incidently, the results are usually immediate and to the benefit of everyone.

Ancient Traditions of Hermetism

PART II

Was there a vast and completely organized knowledge existing prehistorically? Are the gaps in our system of knowledge today, which are gradually being filled in and reveal the unity of phenomena, proof of this ancient system of wisdom? The author of this article, Dr. Scherbak of Hungary, a member of the Rosicrucian Order and a student of Hermetic philosophy, shows the roots from which much of this philosophy came, and it would seem to confirm the legend of a vast organized knowledge in antiquity.

By Victor Scherbak, M.D.

Before the formation of antemundane galaxies, in the transcendental world of primordial ideas, hostile forces had stirred. The tradition of religions and prophetic visions alludes to this mystery of the war of planets, which is difficult of comprehension by the human intellect. On the highest plane, without matter and power, a war had been enacted between ideal essences, and every successive war in the microcosm and macrocosm is only a projection of this ancient fight of creative ideas, beginning with the attraction and repulsion of heavenly bodies, continuing with the cosmic cataclysms of Novas, and finally the battles of bacteria within the realm of the human body.

The cause, the outcome, and the end of every war is—symbolically or really—like the old mystical war without matter. The gigantic play of this secret is performed before our eyes, and if we possess the keys of analogies we can enter the Sanctum of the Cosmos.

In Nature, every organism lives by means of another one. Animals, and also men to a regrettable extent, live on the flesh of fellow beings. As Buddha stated, "In our world one being is the tomb of the other." A very telling analogy in botany is that of the fungi species. Mushrooms take root and start a cunning, forceful, and relentless campaign against all other species of plants. Their onrush for domination is greedy, insatiable; the will for life is of such a momentum, that in the beginning they overwhelm all resistance. At first they link to and suppress large terrains acquired by force. However their limitless victory undermines the ground where they thrive. All food is eaten up by them; every vital essence is devoured so rapidly that in the end they must die on the very place of their victory. But what happens after this? The corpses of the putrefying fungi fertilize the humus again and from death springs new life! This is one of alchemy's time-honored theses.

In the world of Stars, the situation is similar. Sun systems and galaxies, according to an old teaching, are living units, each embodying a creative idea. These powerful, living units endeavor to force their own personal principle upon their environment. When two planets, or nebulae, pass each other, the greater one splits off parts from the smaller, and annexes them. The smaller one is not exhausted since it is compelled by the larger planet to revolve around it. The surface of the newcomer is being ruled by foreign influences. With the presence of a new Sun or Galactic Nest, spiritual powers of another individuality are emanated, and all civilizations, later evolved on all planets dominated by this factor, become submitted to the vital directives of the new ruler.

Every central Sun is a mighty personality. But the members of our Zodiac Circle are also at war with one another in a certain sense. This contest could be given the name, "the fight of twelve basic ideas." The titanic powers emanating from them, having effect on the nervous constitution of an individual born under their influence, give the true

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reason for terrestrial wars and never-ending conflicts. When we say that somebody is born under the sign of Leo or Aquarius we mean that this one's being is, from an occult point of view, the representative of the mentioned sign on our planet. He is the envoy, the agent, the soldier of this tendency and wants to realize through his personal activities the ideals of his signature, or ruling planet, everywhere and in everything. In other words, a Leo personality, would see a Leo-modelled world as perfect; for this, he fights. An Aquarian, on the other hand, considers all this as unbearable and counteracts with all his might the intentions of the Leo, or Lion, personality. He would welcome an Aquarian pattern.

Leo and Aquarius are cosmically in opposition, as their zodiacal position is exactly 180 degrees opposed. As a further result of cosmic position, we can infer from the structure of the heavenly coefficients, that the natives of disharmonic signs must needs be antagonists, whereas the harmonic ones are born allies.

The zodiacal signs are fighting against one another, through man; for peoples are always fencing the war of planets, within their bodies as well as outside in the world.

Just as the planets are fighting, Earth is fighting, too. Now we are at the advent of the Aquarian age, which means that these forces are at the cosmic steering wheel. In the course of the precession movement, cosmic preponderance has taken place and thus the fight of this round is brought to an issue. According to ancient analogies, the new world cannot even now be built up, except over the ruins of the old world. These sacrifices are needed. Our old world produced gifts which poisoned the organism itself. The forces of destruction sent out to work are returning in accordance with the law of cycles, and upon finishing their task, these forces destroy also the source from which they originated.

Cosmic war can cease only after dissolution of the visible world, for where matter is extant there war is extant, and this will remain true till matter has been sublimated to spirit. All the same, when the forces of annihilation have discharged their energy, the frequencies concentrated in them fulfill their purpose and a long-desired epoch of relaxation follows. This is always the time of prolific reorganization. The Aquarian age, which is the terminal station of a 25,000-year period, will bring to every intellectual worker his fulfillment of ideals for which generations of men have toiled.

The end of cosmic war always constitutes the "Golden Age," that cycle which on the clock of our Earth now follows.

Separation of the Sexes

The secret of sexes is also guarded by the apocryphal Book of Henoch. On one of the Tarot cards, which is the symbol of lovers, a woman and a man are seen standing—between them is a powerful being who is androgynous. In Blavatsky's *Secret Doctrine,* the Devas of the eastern divine hierarchy, a dialogue of Plato, refer to the mysterious fact, that original spirit was a complete entity, uniting both polarities in one person. However, not only traditions, but also the human frame testify to this. Every man and woman possesses to some degree properties of the other gender. In physical and in intellectual respects, we can speak about a definite duality of the Homo sapiens. And the human body also contains enigmatic atavisms, that is, recurrences of primeval states. Such an odd sort of atavism is the presence of mammary glands in masculine organisms.

By putting together the hieroglyphs of Nature and comparing them with Hermetic tradition, we must necessarily come to the conclusion that on our earth there certainly must already have lived androgynous races. In the terminology of the Hindu puranas, the races arrived from a neighboring planet with quite a different and a respectively sublime organism. These were the predecessors of the Lemurian and Atlantean experimenters. *Through them and in them as divine ancestors came to pass the drama of separation, which bred the suffering of tormenting desire*: this deficiency hurled the successors of the androgynous race into the whirlpool of seeking their counterparts, finding the reconciliation of union as a prelude to the peace of cosmic submersion.

Almost all of man's unbalance, passion, violence, and pain comes from this splitting, and aims at the ending of this imperfection. Again, earthly separation is an analogy of the ancient mystical schism, where unmanifested Divinity came forth manifested, and thereby caused the unfoldment of differentiation of world and creatures. The repetition of this cosmic epos left an indelible impression on the being of every living organism, the memory of birth and its preceding state of the intrauterine period alludes to this, followed on a higher plane of spiritual evolution by the desire of man to unite again with God. This led to the secret path of the *Unio Mystica* of early Christian philosophers.

The Third Eye

The legendary organ, the third eye, is the center of magic faculties and intuition. Somewhere in the hoary past, this power of the faculty was in the full possession of the long-headed Homo Magus. Today its meaning is associated with man's rudimentary organs, especially that of the pineal gland. Its one-time activity is indicated on almost all ancient statues, images of gods of the Far East, by their having a third eye, made of emerald or some other gem. The Egyptian uraeus forehead-band, the use of artificial means for elongation of the scull of the members of priestly and dynastical families, allows this inference. The third eye on the forehead did really see. Material forms were not closed doors to it, but pentagrams, or symbols, which disclosed even the secrets of their concrete character.

Homo Magus was a citizen of two worlds. He understood life and its deeper aspects, and knew that he was immortal at his core of being. Later on, when the magic civilization of these Titans disappeared in a fearful series of catastrophies, the conditions of life changed on the surface of the Earth. Matter became condensed into a more compact compound, and the outbalanced, pleasant state of the proselenic or remote age was transmuted into the restless, periodically mutating lunar age. This age manifested the misery of ebbs and tides in blood and nervous media, with the acceleration and retardation of animal endocrine systems. The Saisian priest in Plato's *Timaeus* says, "after the devastation of deluges which periodically return, only the half-wild shepherd people living in the mountains, survived. If the flood of heavens again and again comes down on you, and it always allows to live only the uncivilized and ignorant ones, then you will be repeatedly young and will know nothing about your or our history."

Man, the primitive successor, lost not only his memory of prehistoric traditions, but also his third eye degenerated, drew back under the hard cover of his cranium. He became psychically blind. The strange sickness of metaphysical blindness came over him and he knew no more that there was a part in him which would always survive catastrophes. He turned into a slave to fear of death and a servant of matter. Amid the mounting, threatening outlines of hostile circumstances he evolved a new organ, the cerebral cortex of the forebrain, which, similar to a blind man's sense of tasting, he must apply as a method of recognizing the phenomena of his environment. This newborn faculty of analytical and causal perception. instead of the ancient synthetic and analogic act of seeing, made the experience of the world much poorer. A whole kingdom of reality, the transcendental world of Soul, had been excluded or extremely weakened in scope.

Hypnosis, thought transfer, telekinesis, prophecy, levitation, and the ability of artificial resuscitation, animal magic, premonition of danger and of death, are all to this day extant properties of man, though in a very much degenerate and rudimentary way. Tibetan priests of the Bon religion, masters of the Yoga system as well as of the practice of Hermetism, give well-conceived methods for revitalization of the mystery organ. They all aim at the awakening and developing of the third eye to give back to man his Cosmic citizenship and consciousness of his immortality.

Living Symbols

All objects, living and manifesting beings, express their character and purpose in their movement, color, sound, or fragrance. Therefore everything can also be reduced to a single symbol. For

the reading of living symbols the way leads through the practice of Hermetic symbology. This primary code of cosmic analogies unites all kinds of possible characterologies.

The doctrine of higher, threefold symbology is named the Law of Force Lines. In this Egyptian system, lines (either as hieroglyphics or living pictures and geometrical figures), according to their special position in space, comprise certain qualities. Their tendencies are valid over all sorts of phenomena and in all walks of life, spiritual, emotional, or physical. With symbols, or hieroglyphic emblems, we must consider first the division of space, in a way, that the object intellectually is parcelled into segments. This division is best represented by the cross within the quadrate. Accordingly, every diagram has a lower, an upper, a right, and a left sector. The lower sector symbolizes animal instincts, sexual life, the unconscious plane, matter and earth; the right sector, dynamism, tempo, rhythm, activity, future; the left sector, inhibitions, hindrances, secrets, past, unsocial instincts. The upper region is the seat of sun, soul, spirit, air, heaven, and so on, while in the middle of the diagram is placed God, the neutral, unmanifested basis of all existence.

Every human aspiration may be localized in one of the named space categories. Every attribute has a special signature, whereby its appurtenance can be established and located, as in the system of graphology.

A force line is always directed upwards or falls down; it goes to the right or to the left; it makes an energetic curve toward the right, turns back, or warps to the left. The same four basic trends are shown in human constitution, in physiognomy, and kinetology but also in the lower kingdoms of animal, botanic and mineral beings. They continue in the scale of natural sounds, colors, seasons, on the surface of Earth and in the whole Universe.

The Mystery of Matter

Matter is spirit condensed into thick form which strives to emancipate itself from the shackles of rigid substance. That is why the fallen element is so willing to show its tendency toward sublimation. However, matter had lost the capability of self-disposition and direction; therefore, this slave part of the divine essence can be relieved only by the help of a higher organized creature, Man. One of man's chief purposes, regarding unconscious cosmic aims, of course, is the task of spiritualizing lower graded matter by incorporating and assimilating it.

Transformation of matter can be performed in two ways: first, if the substance becomes brain tissue, and hereby it may convert lower bases into higher spiritual emanation. Second, through the traditional path of the Opus Magnum as prescribed by the Adepts. The purpose of this process is for the magician to release spirit from the purified Prima Materia lying in his retort, by means of indirect transfer of his will. However, the way of the Opus Magnum is passable only for very few initiates.

As soon as the energy imprisoned in matter reaches the lowest level of its special thickness, it steps over into the upward-leading stream, or, in other words, falls under the domination of the entropy law. Thus it may be stated that: *every effect, which disregards the specific equilibrium, that is, the atomic construction of a given substance, by adding a further quantity of energy to it, results in an explosion.*

The energy bound to the form is released suddenly, and every kind of substance is apt to explode if it gets beyond the limit of its inner atomic balance. This balance constitutes the security of spirit in case, after some time of condensation, no mediator should turn up; and, therefore, without the delivering activity of a supreme organism all matter is bound to disintegrate. The same rule is operating in examples of oversized matter constructions, for instance, the cosmic nebulae (i.e., the Trifid nebula), which, after trespassing a physical measure, must split into many parts by force of the law of radiation pressure. Matter has its laws, which cannot be overlooked when experimenting with it, and every combination has its reaction limit, beyond which spirit regains automatic function and dissociates the elements of substance.

According to the traditions of Hermetism—as had been stated in the chap-

ter about the history of Atlantis and atomic power—matter can be blown up by will power alone. This magic atom science is one of the greatest mysteries of Hermetic chemistry.

Three Hermetic Planes

The meditation practice on the three planes mentioned—physical, mental, astral—is completed here as a supreme method. The Adept after passing previous stages is able to see everything on three planes. He rules over his three vehicles, and can just as easily move about in his astral and mental bodies as in the physical one. The possibilities of experience of the two higher vehicles are incomparably greater than that of the physical one. Here are no hindrances to looking into the future or the past, to communication in a direct way with fellow beings and with those who have long been considered dead. After a preparatory training, these faculties may be attained; even the Masters of the Esoteric Hierarchy, on the other side, may be contacted.

The Law of Analogies

Thousands of years ago, at the time of the fall and fading of Atlantean tradition, when the third eye already had degenerated, and the ability of divine perception had changed into a rare privilege of the few—adepts of a bygone civilization meditated upon the question, as to how they could summarize and hand down their wisdom to the successors. They strived to condense the essence of their cosmic philosophy into one single axiom. Around them, the indirect view of nature was changed to a superficial registration of facts, to mere analytical observations of the intellect.

The race of Adam were struck with the disaster of fear from death, after losing the third eye and also the capacity of connecting scattered facts into a synthetic unity. Therefore, the teachers wanted to bequeath some means for the neophytes of the coming aeon, by which they could, when used in a certain way, reopen and discover the science of Atlantis. This key had to be sufficient to open the only door that gives command to the gigantic world of the submerged age. After revision of their magic biology and mystic cosmogony, they found only one thesis which answered these questions and was apt to fulfill all requirements: it was the Law of Analogies.

The key to this moss-grown sanctuary had been handed down to us by Hermes Trismegistus, the legendary high priest colonizer and adept teacher of Atlantis, deified by the Egyptians and later called *Thoth*, God of Wisdom and of all human sciences. On entering this sanctuary we are surprised at the marvelous simplicity of its inscription: "It is true, certain and most real, that the world which is above is like that which is below, and the world which is below is the likeness of that which is above," which in its more compact Latin version sounds like this: "*Verum est, certum et verissimum, quod est superius, naturam habet inferiorus et ascendens naturam habet descendentis.*"

This is the essence of the original text which comprises the bases of all sciences. The vast fields of modern technology, biology, medicine, hydraulics, astronomy, physics, experimental chemistry, engineering, as well as everything to which we can apply a tacit principle, corresponds to the greater manifestations of the world above.

At present man constitutes a double mirror of cosmos, in him all powers and ideas of the world converge. The images which make things appear as huge or as tiny are nothing else than illusions of a causalistic glance into the mirror. Atoms and electronic constructions show the very same structure as the sun systems and galaxies. Even the Milky Way is an organism. It has in its structure, functionally, the equivalent of cosmic veins, nerves, heart, head, and personality! We find these corresponding relationships everywhere in the Universe.

The Law of Hermes is the greatest connecting link between the far-away islands of the cosmos. And finally it seems that the gist of this law is that the Microcosm is equal to the Macrocosm and what constitutes the Cosmic is within us just as it is around us. Hereby the solution of all possible problems and mysteries lies within our Soul, as a representation of the first being, Adam Kadmon or Cosmic Man.

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

PEACE WITHIN THE INNER SELF

WITHIN man is the very substance of his being—the part of his being that remains his exclusive, private possession. This inner self has been called by various names: to some it is merely the state of consciousness, to others it is the ego or soul, and still others might define such a state as merely a collection of objective perceptions that go to make up the states of memory and recollection that are available to the conscious self. Whatever it may be, it is actually the composite of what we interpret as being the essence of our own individual nature. We call upon this inner self more than upon any other self or condition about us. We are dependent upon it in order to recall who we are, what we are, and what we may be.

Beyond this useful attribute of the inner self is the ability for it to serve as a point of stabilization by which our composite being can be adjusted to the circumstances of environment. The inner self reflects, or, in fact, actually *is* the true character of the individual. It is through this inner self that we strain the perceptions and states of consciousness that come to us during the waking hours of the day. We color our actions or attitudes, and even in expression by the result of the imprint made upon each idea and act as it is modified or changed by the experience which is a part and possession of the inner self.

Character is firmly entrenched in this inner being. It is the seat of conscience if not the conscience itself. Should this inner self be in a state of turmoil—if

our principles and ideas lack organization and stability—then also will all our acts and outlooks upon all things lack the organization and stability upon which sane decisions and modes of action can be made. If, on the other hand, the inner self is at peace, if it is composed of those ideas that lend a stabilizing influence to all things that pass through it for interpretation, then we find that this influence will in effect make it possible for us to face the issues, tests, and problems of our existence with a much more reasonable and stable outlook.

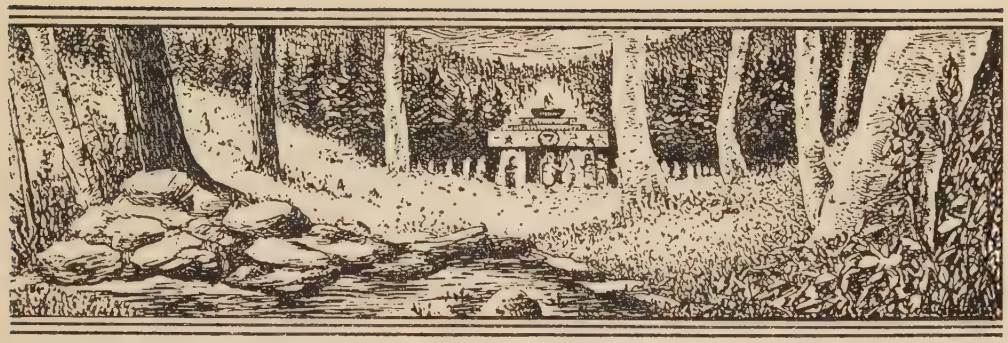
Dr. Carroll has said in effect that anyone who has peace in the inner self has built up a bulwark against both physical and mental diseases. Peace within makes it possible to face the most demanding environment with an ability to keep that environment from upsetting the physical and mental structure of the individual. Peace within is a great stabilizer of human life. It causes man to be able to adjust himself to outward circumstances regardless of how they may change. Peace within is a great power in selecting proper values. It places value highest upon those things which contribute to peace of mind and the ability to calmly, and yet intelligently, judge the circumstances of the moment.

The actions and procedures of society can be little different from the composite ideals that go to make up the individualities of each unit of society. If each individual has developed peace within himself, then the expression of the group or section of society to which such individuals belong will express peace in their combined attitudes and actions. While it is most worthy for groups and nations to work together for the peaceful settlement of their differences, the spontaneous expression of peace will never come until it is an actual expression of the inner nature of the individuals who compose that group. The whole is usually considered as made up of its individual parts. The first responsibility of man, then, is to express within his own individual nature the fundamental existence of stability and peace in his inner self. This state or condition is one which grows when man directs himself toward attaining the ideal.

Peace cannot always be accomplished quickly either among large groups of individuals or within the inner consciousness of any one individual. It is a condition that comes through the ability of the individual to place himself in proper proportional relationship to all the rest of his environment and the scheme of things that go to make up the whole of Cosmic reality. The man who has developed peace within his inner self is the individual who has found that physical and material values are transitory and that their modification, while they may affect his physical being and his physical relationships, have no effect upon his inner self as long as the ideals which he holds as the highest aims of his own being are maintained in proper harmonious relationship with his God or his ideal in life.

Many physical diseases are the result of the inability of the individual to adjust his aim in life. It is an inability to look within and find a calm assurance that regardless of how physical conditions may be altered, the inner self cannot be changed even though the physical self actually be destroyed. The growth of the inner self has come through the following of the dictates of man's intuitive knowledge gained by a considerate relationship on his part with a higher ideal than man himself. Religion and philosophy, particularly through their mystical interpretation of man's relationship to God, have contributed to the development of such an aim. As one function of the *Cathedral of the Soul*, we find that this medium is a step or way by which man can enter into a more satisfactory relationship with higher powers of the universe. In doing so, his sense of values adjusts itself to place less emphasis upon the physical demands and problems of life, and more emphasis upon those values whose endurance is not dependent upon any physical manifestation.

Through the medium of the *Cathedral of the Soul* all men everywhere have the opportunity to reach a point of contact for the reinforcement of their ideals and convictions which will go toward the building of a stronger stabilizing influence that makes the inner self of man a foundation upon which to continue building, and a bulwark in times of stress.



The Divine Experiment

By Raymund Andrea, F.R.C.
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The lofty theme and influence of Thomas a Kempis in his book *Imitation of Christ* is another example of how much we are moved by contrasts.

To open this book after closing the forbidding tomes of theology and divinity is to pass into an atmosphere of peace and sanctity where the presence of Christ is an indwelling, directing, and healing power, and not an historical figure formally imposed upon us from without by professional religionists.

It is that willing and easy acceptance of so many persons (because it costs little beyond a subscription) which has given the church its prestige in the world and at the same time has marked its helplessness in all the crises of the evolution of man. Thomas a Kempis, with a pathos peculiarly his own, denotes this same distinction between the man born into the spirit of Christ and the learned divines whose lives he had well studied.

In one of his earlier chapters he remarks: "Tell me now, where are all those Masters and Doctors, with whom thou wast well acquainted, whilst they lived and flourished in learning? Now others possess their livings and perhaps do scarce ever think of them. In their lifetime they seemed something, but now they are not spoken of. O how quickly passeth away the glory of the world. O that their life had been answerable to their learning! then had their study and reading been to good purpose."

Again and again he marks most definitely this distinction between the learned philosopher, the religionist, the orthodox divine, and the mystic, the contemplative, the devotee, secretly and inwardly living in the rich quality of the spiritual influence of Christ. Clear it is to A Kempis that we, at least, cannot fail to see that the man who is considered, in everyday parlance, as a Christian is far removed from what he considers to be a man in Christ. Concisely, the distinction is here: The average Christian is a believer in exoteric and denominational doctrine; the man in Christ has upon him the sign of the Cross which is revealed in the quality of his inward living. Were there no such distinction, this exhortation to the imitation of Christ would have been superfluous and unnecessary; indeed, it would not have been written. If another such disciple of Christ should write with the same inspired pen *The Repudiation of Christ*, it would be a fitting companion to the *Imitation* and be a lasting memorial to the decline of the West and the East in the twentieth century.

A Kempis was a mystic; his book is one of pure mystical inspiration and has not a compeer in the literature of East or West. It is possible that during his mystical pilgrimage, he passed through all the stages of human experience, from physical debasement, mental unworthiness, and spiritual heedlessness, unto a perfect acceptance of the inward life of Christ revealed to him through his own sufferings.

In the memorable chapter on the Holy Cross we have a series of exhortations to bear the Cross of Christ and to die thereon; we also have impassioned assurances that there is no escape from either if we ever hope to attain Christhood. It is truly said that we cannot write with strong and irresistible appeal to others of that which we ourselves have not experienced. But it is not always so in the case of a mystical work of this nature; for many who have penned mystical works of undoubted inspirational quality have acknowledged that they themselves have not personally experienced what they had recorded. But I am inclined to think that, judging of the whole tenor of the *Imitation* and especially of this particular and climaxing chapter, A Kempis had lived the book he wrote. I give this as a personal opinion: for while we have the alleged sayings and admonitions of Christ as recorded by others in scripture, yet it is to A Kempis we must go to have that conception transformed into a living heart contact with Christ as an inwardly sensed spiritual potency of healing and guidance.

The distinction is here again forced upon us between the Christ of Christian belief and the mystical Christ as a spiritual presence within man. Your idea of the Christ in the scripture may be word perfect: to live with Christ as a moving power in the heart is a mystical process and of a totally higher order of experience. A Kempis' moving portrayal raises the idea of Christ of the scripture to dramatic intensity and appeal as a living entity; he transforms the idea of what Christ said to what Christ can be as an inspirational force in the heart of man.

In the first stanza of the chapter on the Holy Cross, A Kempis says: "If thou be dead with Him, thou shalt also in like manner live with Him." Orthodoxly interpreted, this would justify the simple belief that in accepting Christ as the Saviour of the world we are assured of living with Him after transition. But there is no ground sufficient for believing that A Kempis was referring in this and similar passages simply to the status of the disciple of Christ after transition.

For instance, he says: "In the Cross all doth consist, and in our dying thereon all lieth." And again, in the same chapter: "If thou bear the Cross cheerfully, it will bear thee." And further: "Nevertheless, this man, thou so many ways afflicted, is not without refreshing comfort, for that he perceiveth very much fruit to grow unto him by the enduring of his own cross." Clearly, these admonitions and this encouragement have no reference to the disciple's life after transition; nor was A Kempis much concerned with this in his book, but chiefly with living the Christ life here and now; that is, our consciousness would be so raised and enlarged that it would be united with and would partake of the wisdom, glory and peace of the Christ consciousness.

No Easy Path

A Kempis was not a dreamer. He enunciates no soft doctrine, he promises no easy path, he spares neither divine nor philosopher in his spiritual advocacy of Christ; he says plainly and with true mystical authority: the man you are must die if you would live in Christ. This daily dying must be as sure and certain as a scientific procedure. It must be a secret, inward process which cuts down to the very roots of existence in this world. And it is just because he is this skillful psychologist, who probes to the depths of the heart of man and misses nothing therein which frustrates and damns his own Christhood, that the *Imitation*, known to so many, is acceptable to so few. Indeed, who reads the *Imitation* today with the devotional humility of the true disciple of Christ? No, it is not because A Kempis was a dreamer and his book beyond the comprehension of intelligent people that it is so rarely encountered or spoken of: it is because the burning words of the saint unsettle the mind, sear the conscience, threaten the strong bulwarks of our materialistic thought and living, and expose too openly the superficiality of the Christianity of our time.

As he approached this chapter of the Holy Cross, he wrote as a fitting prelude to it, severe, censorious, yet pathetic in appeal: "How few are the lovers of the Cross of Jesus." It is set in a minor key, as the title foreshadows, and prepares the way for the im-

pressive fugal music of the twelfth chapter. Pause and contemplate for a moment this noble strain from its third stanza: "Where shall one be found who is willing to serve God for naught." It is his searching and just condemnation of man that will repel far more than attract because it opposes the animal in man, whether he be poor and illiterate, learned and a social parasite, or merely religiously respectable.

The gospel of introspection, as presented in the books on yoga, gives us as its basic formula: WHAT AM I? which is an excellent formula for increasing a man's preoccupation with himself, centering his interest in himself, and making him feel very satisfied with himself. A Kempis reverses the position. He tells man what he is, makes him very dissatisfied with himself, and focuses his interest upon the Ideal Man he may become. And if he is ready for the first steps on the way, the steady daily contemplation of Christ will quickly awaken the desire to begin to live a sacrificial life in small things. In no long time the habit will become a necessity of his nature and prepare him for greater denials of his mortal selfhood in his daily ministry in whatsoever circumstances.

Bear the Cross Wisely

I knew *a man in Christ* many years ago who occupied an official position in our Order, to which I elected him, though against his will. I knew it would be a burden to him, but he was so near to Christ in his life that I considered him more worthy of that burden than any other man I knew. He was self-effacing to the last degree, and never counted the cost of his service. Members came to him in trouble and difficulty and went away comforted and heartened. He carried their secret lives in his heart and never failed in his sacred trust. His days were spent in a responsible position in a great city; his nights were devoted exclusively to the work of the Order. He never spared himself. He took upon himself much of the sad karma of others, and as he served he grew to his task. He had many problems of his own, but those of others were more important. And when he reached that point in his development when it seemed that the full light of the Shekinah would be revealed in him, he passed away suddenly early one morning with his hands crossed over his heart. His life was a benediction and beautiful to the inner eye; and all who knew him still speak of him with reverence and gratitude.

From this reference to a personal friend, whose life was a commentary on the *Imitation,* we may realize what it means to "die with Christ." We are not asked to throw life away so that we may be with Christ. We are to shift our focal center of living, from the selfhood of the limited interests and action to a higher level of spiritual thinking and intuitional responsiveness to others. I am not an advocate of suffering and self-mortification as a self-imposed discipline to achieve detachment and an indifference to life and all it may bring. Asceticism is not the way for us. We must live to some purpose. Christ did so, and very fully. It is necessary to have this in mind in reading the *Imitation.* A Kempis' book is really summed up in one phrase: Bear your cross, willingly and wisely, as Christ bore His.

But bearing the Cross is not a tale of suffering and woe, nor do the words of Christ suggest this, nor does the *Imitation.* In a previous article on the subject I stated: "If ever the Cross has been laid upon humanity, it has in this century above all others." That there has been an unprecedented descent of suffering and woe upon humanity is not, I suggest, because of willing and wise bearing of the Cross, but the reverse. Humanity has been materialistic, selfish, seeking and worshipping false gods; it has been egotistic, strong in self-righteousness, imperialistic, militaristic, and possessing a keen eye to worldly dominion. Humanity has still failed to recognize the meaning of this cross which it has deserved and karmically invoked. There is small evidence that it even seeks the meaning. If the voice of Christ is sounding in the world today, and I have no doubt that it is, who hears it? Where is the evidence of it? That the influence, power and healing of Christ are in the world today, I am convinced: but they wait, silent and unseen, for man. And if, by a miracle of science, the cross should

be lifted from humanity tomorrow and the full tide of teeming prosperity take its place, I believe that science would be the peoples' god, and Christ would still wait.

If the tenor of the *Imitation* inclines the reader to think that its approach to Christ is from the monastic point of view, that does not lessen its truth and practicalness as a mystical guide and inspirational force at the present time. We may allow that the time and environment of A Kempis differed greatly from the present, but that does not weaken one whit its value of applicability today. It is like a soundless voice that has increased in resonance and warning with the years. The challenge is, either to live in bondage to the earth-bound mortal selfhood, which makes of every passing day a lost opportunity of the soul's unfoldment, or to accept this Cross of daily dying in the actual terms in which A Kempis presents it.

It is not enough, I repeat, to be merely a respectable Christian, in the commonly accepted sense of the term. The Christianity we know, of yesterday and today, has failed the great ideal. It has proved itself powerless to change the heart of man before and after two world wars, and it rests with politicians, none too sure of themselves, to strive, in the interest of what is called *civilization* to offset a major third war. There is no argument for Christ or an appeal to Him; the argument and appeal are for a secure and comfortable physical and mental existence. A call for spiritual leadership, for men of spiritual vision, for the mystic, the seer, the genuine prophet of God, the man born into the Christ consciousness, is not heard. And if it were, we are so far from this redeemed and elevated consciousness that a call would not be heeded. It would fall upon the ear like the word of an unknown tongue.

The Disciple Knows

It is clear, then, that anything like the Christ man which A Kempis mirrors forth to us, in any sufficient number to be widely influential, cannot be expected in our generation. I forbear to forecast the next. At present it is an ideal for the very few who have lost the savor of life as we know *it* in the world and are resolved to take the first steps individually, silently, and with inflexible purpose to redeem the time. No hard and fast formula can be given to the aspirant, who finds this purpose rising like a clear light in the mind and subduing all lesser aims, whereby he can feel and know the presence of Christ within him. The aspirant is in his own place upon the path of evolution, and it is a different place from that of any other aspirant. He may begin his quest with much past concealed power of growth to his credit, and he may not. But I believe that, when the strong desire and the fixed purpose possess him, this is of great promise. This presence of the Christ within is prophetic of rapid advancement because it is very rare among men today. I do not refer to the outward forms and shows of religion; I refer specifically to the culture of the Christ consciousness, spontaneous, devout, and unceasing. There is no form of outward observance in this; it is an unswerving attitude of the heart and mind which makes a man inwardly holy, no matter what may be his occupation or activity in the world at large. It is precisely there (within) that the real disciple of Christ dies daily, and no other knows what that living death in Christ may mean to him; the disciple knows, and is content. Christ knew, and no other, and He was content.

The aspirant in our work has many experiments of mental, physical, and psychic culture which ostensibly have no immediate bearing upon this special culture of the Christ consciousness; but they constitute a field of particular cultures of preparing, awakening, and unifying the whole man to a sane and balanced adjustment in the world where he must perforce live and develop and qualify continuously for greater service. For however great the desire or resolute the purpose of the aspirant, or how singularly he is magnetically attracted by this compelling ideal of A Kempis, the whole way is one of humble forms of service; and it is ever the case that the great ones on the path are those who excel in humility of service.

If the aspirant is now bent upon this divine experiment of indelibly impress-

ing upon his inner life the sign and character of the Holy Cross, what better initiatory process could he engage in than in making this chapter in the *Imitation* his daily contemplaton, using the other portions of the book as he will to focus attention and meaning upon that climaxing word? This chapter has a vibration peculiarly its own, and if the soul-personality is prepared for inward ascension there will ensue a response which is real and revealing. He will find that Christ is not a word in scripture, an historical character, variously reported and interpreted, but a living power that rises up within him and descends upon him, a comforting presence and a guiding hand, which he can intimately name in the silence and amid the hard battle of the day, and it will not fail him. In this name is a magic which exceeds all others in its simplicity and potency, and it awaits the aspirant's dedicated heart and mind to use it with complete confidence and resignation and allow it to shape the course of events in his life to their karmic fulfillment.

Observe those last words: "to allow them to shape the course of events in his life to their karmic fulfillment." The Cross of Christ is not a renunciation of life, but the acceptance of it. So many students confuse the issues of philosophy of East and West and allow themselves to be unduly influenced by a foreign interpretation of the meaning and trend of individual evolution. The Eastern attitude towards life is one of detachment and withdrawal from the experiences of life, and killing at the source of all contacts which involve karmic consequences and eventual forms of personal suffering. And if the *Imitation* inclines the aspirant, because of its noble picture of the Ideal Man, to adopt the idea of the East of self-protective detachment that he may be spared the unpleasant personal contacts of life, then I say that A Kempis has not so taught him. This is not bearing the Cross of Christ, but a renunciation of it. If he chooses the latter way he retreats from the very conditions of discipline which are essential for attaining Christhood; for, obviously, they who renounce the impact of manifold experiences which are set before them, so that Christhood may be achieved, cannot hope to share in the consciousness of Christ.

Our formula, then, is the steady contemplation of the Christ life, as A Kempis presents it to us, and the realization of the wonder and beauty and strength of that life. In other words, one is to enter into life upon all planes of activity, fully and completely, as the influence of that contemplation will guide, and is not studiously to avoid its searching discipline for his own peace and security, but make this mental realization of Christ a standard of judgment and action in the vocation and circumstance to which he is called. Thus, then, will open a secret way of communion between the personality and the Christ which is a light in the soul.

That light may come to be known to the aspirant experimentally in the course of his communion, or for long it may be known only by its beneficent effects, through its guidance, direction, and healing ministration in his life. We know nothing of the private life of A Kempis, but I have no doubt that through his intense contemplation of Christ and his unique exposition of that transcendant character many things were possible to him in the way of demonstration of a miraculous nature. When we ourselves have proofs of similar manifestations through following his admonitions, we know that our assertions are well based. Life has still its privileges today, although much has gone from it, but I know no greater privilege than to die daily with this supreme Master and, in so dying, to live with Him.

Note—This article was written in response to the request of readers, following the one entitled "The Imitation of Christ," by Mr. Andrea, which appeared in the *Rosicrucian Digest* of December, 1946.

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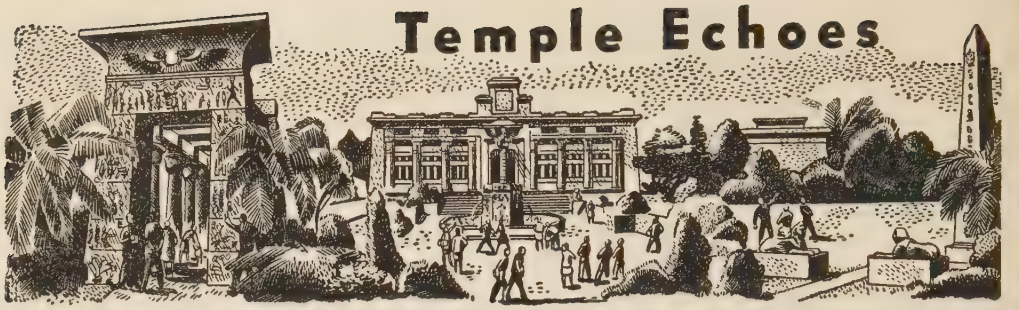
It is easy to forgive those who have wronged us, but very difficult to forgive those whom we have wronged.—Alice Stickles, F.R.C.



BEFORE we settle down to the varied activity of winter, there should be one last happy, satisfied glance at summer and the 1948 Convention.

One of the Grand Councilors, residing in a distant country, had written to say that business affairs would not allow him to be present at this year's Convention. A few days before the Convention's opening, however, his firm needed equipment which could be secured only in San Francisco. Someone responsible had to superintend its purchase. He was the one designated—plane reservations were quickly arranged and he was on his way to the States with sufficient time allotted for the trip to enable him to be present in San Jose for the full six days of Convention.

Allegorical Advice

We quote the following from a certain department's correspondence. It is equally applicable anywhere the allegorical urge is felt.

" . . . The one capable of giving you the detailed information for which you asked concerning your efforts to stage an allegory in your Chapter is deep in last-minute preparations to escape from the Park for a much needed rest after his summer's exertion.

"My own information on the subject hardly exceeds the knowledge that you can neither talk or talk back in an allegory; none the less, I can supply you with the minimum of advice which will no doubt be found to be sufficient:

"First the theme, then the talent, then the works. It is all a matter of the precise combination of lighting, music, and movement used to create a desired effect.

"The theme must be such as can be simply and adequately stated in a few scenes. After that, music, to engender the proper mood; lighting, scenery, and costumes to identify the setting, and movement to tell the story are equally important.

"Out of such simple elements a mystical lesson can be beautifully and effectively created. With ideas, ingenuity, and painstaking persistence—

"If you have courage . . ."

Ideas for Free

It has been said that ideas bring better interest than dollars; i.e., if two persons give each other a dollar, neither has more than his original capital. But, if two persons give each an idea, their capital has doubled: both have two ideas! If you like the following, you may pay for them later by sending your ideas to this Department:

Portland Rose Lodge, AMORC, Portland, Oregon, occasionally has mystical evenings under the direction of its Social Committee. The latest of which we have heard was on "Mystical South America" (emphasis on sacred teachings of the Indians). Another presentation was "Mystical North America." Each is a well-thought-out evening's program. When "Mystical Holland" was the theme, tulips, artists, wooden shoes, carillons, and philosophers were also mentioned. *The Belfry of Bruges* was given as was also a shadow play called *The Country Fair*. *The Legend of Lohengrin*, too, found a place on the program. And not least—refreshments: *wafelen* and coffee. The little souvenir programs give the whole affair class. It's an idea for lodges, chapters, and for

even small and isolated Rosicrucian groups to take hold of.

And that suggests another idea. In places where no formal Rosicrucian group exists, maybe a Sunshine Circle would like to try such a program? At least one Sunshine Circle is functioning effectively where there is no Rosicrucian organization. It even has its own bulletin, *The Lotus Leaf*. This is in Tacoma, Washington. Here is an idea from its director that is worth sharing:

"Why should I attend the meetings of the Rosicrucian Sunshine Circle? What *good* will I get out of it, or what *good* will it do me to attend?"

"Whether or not you get any good from attending the meeting of the Circle will depend upon your motive in attending. If you go to the meeting with a desire to help the organization, or to help someone the organization is helping or is planning to help, you may get a great deal of unexpected good in ways that cannot always be explained. Much satisfaction and pleasure comes through working with others, provided the work is done unselfishly and for the benefit of all rather than for the benefit of self. There is only one way to prove this and that is to try it."

Hermes Lodge in Los Angeles had some members who wanted extra comfort when they attended convocations. They started a fund to buy air cushions. Another lodge resorts to the piggy bank method. Anything wrong in that? Nothing, of course, unless there's a better way in which all can agree. That's one value of association in lodges and chapters. There are so many opportunities to exchange ideas and grow!

While on the subject of ideas, do you remember the advice Horace Greeley gave to a church group which brought its problem to him? This story has gone around the world at least once, for we're quoting it from the Sydney, Australia, Chapter Bulletin.

Greeley must have been the Mr. Anthony of those far-off days. The group wrote: "Dear Mr. Greeley, our Church is in dire straits. We've tried everything —fairs, oyster suppers, strawberry festivals, banquets, box lunches, mock weddings and parties—to keep it going. What else can we try?"

To which Mr. Greeley replied, "Try religion."

Search for a Beginning

Since May, we've wanted to share with you something from *The New England Rosicrucian*, published by Johannes Kelpius Lodge of Boston.

Do you know Philadelphia—"City of Brotherly Love"—I wonder? Somewhere, in the vast, unspoiled area known as Fairmount Park, I had learned that a hermit of some strange cult had made himself a cave near a small stream, and lived there in quiet, meditative aloofness. I went in search of that cave—feeling that I must see it for myself, and stand, as he had stood, looking out from its entrance to the sun.

Many days of inquiry among friends brought no information whatever, and I began to see that to them I seemed to be harboring some strange hallucination. Then I sat down and went to work in earnest with a telephone directory, a map, and a "Points of Interest" volume of some two hundred pages. No help! So I closed my eyes to think better, and suddenly I realized, "Why, you silly thing, ask the Hermit how to find it." Whereupon I said, "Now, see here, my friend and brother, you are almost a myth to those folks back home who carry your name, and I want a tangible bit to carry back to them. How do I find the way to that little spot where you lived and studied?"

"Call the Park Commission." Why, of course, how perfectly obvious. They are sure to know and I've been stupid. So I did. But they didn't. "Would I care to try X-7577?" I did and they didn't. "Will you call Y-7578?" I did and they didn't. But, "If you try Z-7579, Miss Blank may know." I did and she DID. A sweet, elderly voice said, "Yes, I know the place," and directed me how to start out, and I carefully wrote as she spoke. It all seemed perfectly clear. I'll spare you more detail, but I assure you that our Hermit was, and still is, well hidden. After a long drive, and two hours of climbing and searching afoot, I returned to the

car, still unsuccessful, and ready to call it a day; but I couldn't. I must have one more try. So I approached a young man who was tenderly polishing his car in the edge of the wood, and inquired.

"Yes, lady, I do know. May I show you?" Just about two hundred yards beyond where I had tramped and climbed before by the roadside was a small, simple wooden arm, "To the Hermit's Cave."

We followed the arrow down a tiny, rugged footpath through the underbrush and found a steeply sloping ravine, into a clearing where the hillside shelved out gently, with a beautiful big tree on its brow, and a wee stream trickling down the ravine a few yards away. Below, it was wooded, a steep slope again, but here was a little haven of sunny knoll and tiny grass plateau. As I turned a little to the left, there, facing southward and down, were three big granite shafts, carefully hand hewn: two vertical and over them a horizontal one, its upper side cut to a gentle arch, forming a dignified entrance way. Here, at long last, was the Cave.

The inside is a simple room, faced entirely with small stones, and hardly twelve feet square. Beside the Cave, a few feet to the west, is a clear spring of water, encased in a granite framework.

The western sun shone on the granite doorframe as I poised my camera. Yet, I have at last a little bit of tangible evidence for the Johannes Kelpius folks, that the Father of our Order in America lived by the little Wissahickon River in peaceful solitude while he planned the rebirth of the Order in this Western land.

Just below the intersection of Kelpius Avenue was Hermit Lane; in a pretty, peaceful, wooded ravine, a great man became to me, alive and real. I carry his name in my Lodge with a new zest, and a sense of his presence. And I think I see his eyes twinkle as he reminds me that if we would find the Truth, we must be ready to labor and to search.—Gaudia.

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Grand Secretary Harvey Miles has just returned from an official journey to the Middle West. He attended the very successful rally staged by First Pennsylvania Lodge, AMORC, of Pittsburgh. On his return trip, he visited Michael Faraday Chapter in Toledo, Windsor Chapter in Windsor, Ontario, Thebes Lodge in Detroit, the Salt Lake City Chapter, and Nefertiti Lodge in Chicago. He reports enthusiasm and encouraging growth in all places. His elder daughter, Felice, accompanied him on the trip.

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SANCTUM MUSINGS

(Continued from Page 335)

pain and disarray they disperse themselves in trifles.

On the other hand, how full of beauty the passing of one prepared, newborn in the spirit by years of dying daily. Personal, selfish desires are extinct, sacrificed on the altar of the world's renovation. Long ready for the moment of enfranchisement, his conscience merging with the Cosmic, he calmly trusts his spirit to God. An inner light surrounds him. His soul looses its bonds of earth, and leaves a parting gift of light. Such is the art of dying and such the intention of the phrase *memento mori*.

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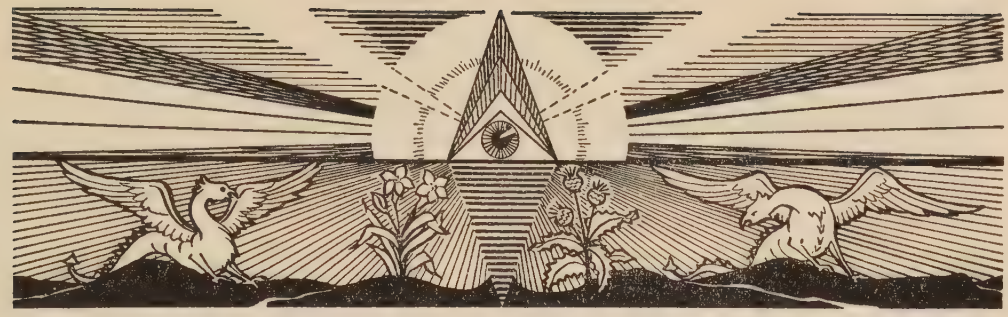
Nothing can happen more beautiful than death.—Whitman



How to Make Enemies

JOHN J. WOOSTER, M.D.

SO MANY articles have appeared on the subject of winning friends and influencing people that one might think this pursuit were the alpha and omega of existence. There may be those who hold a different view and would appreciate information on how to make enemies. Undoubtedly the techniques are varied and are often used even by those who may not be especially desirous of being successful. But even you may have friends whom you are inclined to turn into enemies. Below are set forth several traits guaranteed to help you; cultivate them and you can antagonize anyone you wish:

Aggressiveness: In its simplest form, this is purely greediness, or wanting more than your share. It may be elaborated into a desire to get something for nothing, or into being altogether preoccupied with your own aggrandizement at the expense of others. It is effective because other people want their share, too, and grudgingly give you any more than you are entitled to: "It isn't the hungriest pig that squeals the loudest; it's the one you drag away from the trough."

Hostility: This ordinarily just consists of going around with a chip on your shoulder. However, it has an interesting and more offensive counterpart: oversolicitude—"killing with kindness" or "smothering with love." Either one serves the same purpose, arousing resentment. People hate being bullied, even by being "fussed over."

Dependency: This means being helpless and expecting others to take care of you and do everything for you. It means demanding "love," "respect," "consideration." You can exact it because of your lumbago, your age, your nine-hundred-year-old name if you're a well-bred snob or because of your operation if you've ever had an incision longer than half an inch. Anything at all that will serve to annoy. While it is true that some people may love and respect you in spite of these demands, they will dislike you all the sooner if you insist upon respect and consideration and get a little angry when they fail to read your mind and act "considerately."

Further, if you can cultivate the notion that the world owes you something, and bear down on it with everyone you meet, you'll have no trouble at all making a nuisance of yourself. Before you know it, you'll be irritating everyone and have plenty of enemies, not only among those who have to work for what they get but also among those half-hearted individuals who are inclined to make enemies but recognize that you have more talent for it than they have.

Falsity: This is really a three-pronger. First, there is downright conscious lying, flattery, underhandedness, and double dealing. This may not make enemies at first, but it will as soon as people begin to compare notes and get your number.

The next is partial rationalization—artificiality, affectation, pretense — in other words, the assumption of false

character. Strangely enough, this behavior will arouse the resentment of only those who have like tendencies. It will be singularly ineffective against anyone else.

Falsity, fully rationalized, becomes complete self-deception. If you can succeed in satisfying yourself that you are all you pretend to be, most people will dislike you. Of course, they know you better than you know yourself, and will easily see through you. None the less, they will resent your smugness and consider it an insult to their intelligence.

Talkativeness: This is the art of making excessive noise with your mouth and vocal cords. A more simple and sure-fire method for grating on people's nerves was never devised. It is adequate even when you know what you are talking about; doubly so if you are merely doing it to exercise your jaw and throat muscles. Try it often at lectures or in the movies; you'll find it more telling than eating popcorn.

There are variants here, too. An Irish proverb proclaims three ways by which to become unpopular (which will naturally lead to making enemies): overstaying on a visit, staring at others, and asking unnecessary questions. One individual, of whom we heard, made enemies easily by simply memorizing a list of frequently mispronounced words and correcting the pronunciation of everyone she met.

The methods here given are not an exhaustive list but they have all been successfully used and will serve all practical purposes. Of course, if you find yourself already possessed of any of these traits and wish to change them (so you can live with yourself or others and like it), it isn't too difficult. Recognizing the trait in yourself is half of its correction. All you have to do after that is go on catching yourself in the act.

Meanwhile, however, if your objective is still to make enemies, we believe there is no better way than to adopt immediately one or all of the above suggestions.

COSMIC CONSCIOUSNESS

The subject of Cosmic consciousness has for a long period of time interested students of philosophy, mysticism, and psychology. The topic is one which is inclusive of more than philosophical speculation. Although primarily assigned to the field of psychology, it can be approached from the objective standpoint. One of the most complete works on the subject resulted from the research of an eminent physician and surgeon who headed a large hospital in Canada for many years. Dr. Maurice Bucke made an objective and scientific study of the subject not only as a hobby but also in connection with his work in medical and psychological research. His book is now published by a large publishing company in the United States and is available to all students interested in psychology, metaphysics, mysticism, and philosophy. By special arrangement with the publishers, you may order your copy through the Rosicrucian Supply Bureau for $5.00, postpaid.

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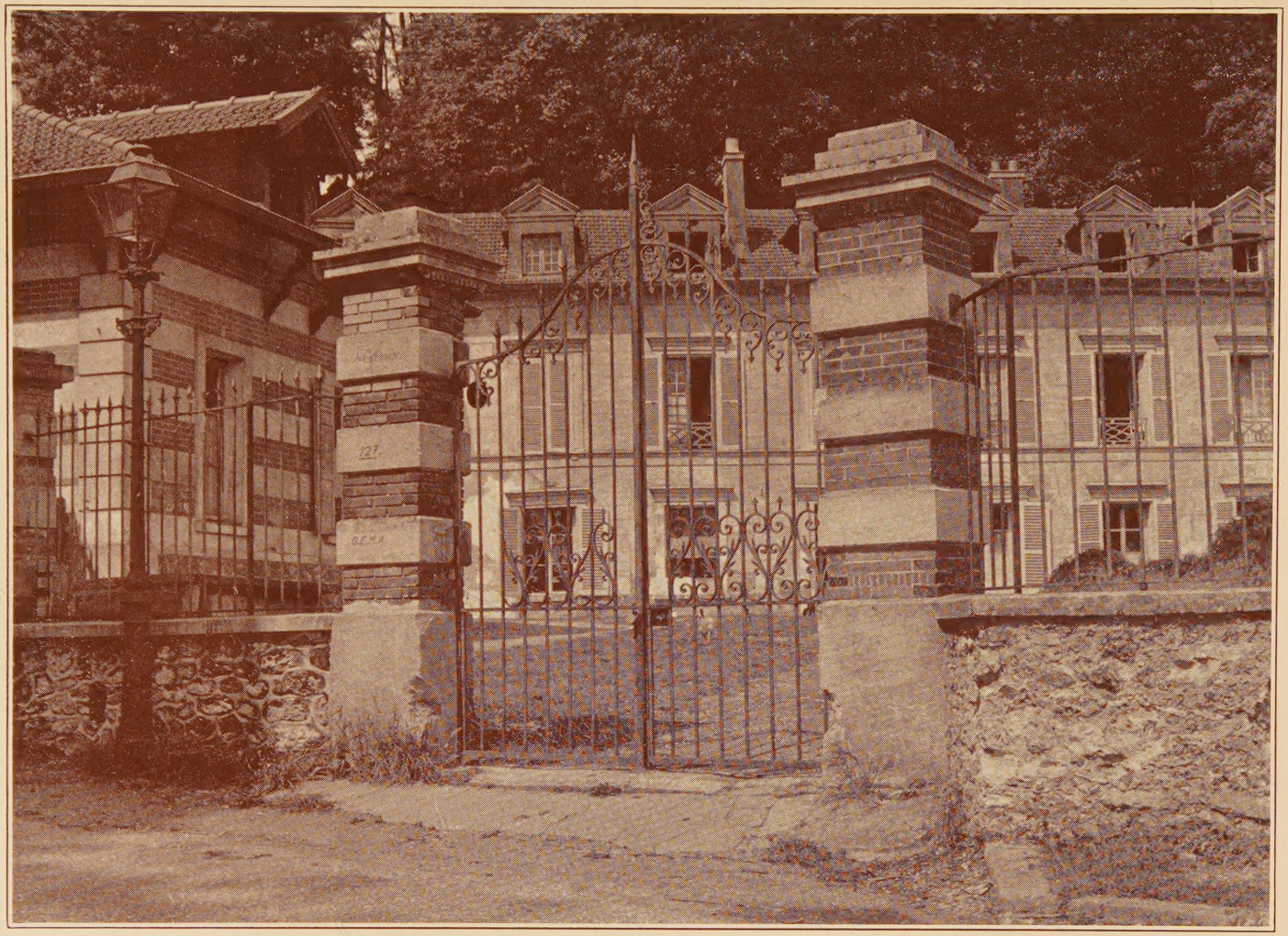
November—"Are other Worlds Inhabited?" (Hear what science says about the possibility of life on other planets.)

December—"Star of the East." (A Christmas story about the most discussed star of all times.)

Get acquainted with the stars of the night. Visit the Theatre of the Sky and enjoy the treat that is in store for you.



HOME OF LOUIS CLAUDE de SAINT-MARTIN

In Châtenay-Malabry, a village near Paris, stands this imposing edifice where the eminent mystic and philosopher, Louis Claude de Saint-Martin lived for some time. It was here, in the year 1803, that he experienced the Great Initiation or transition. It was also here that he formulated, from the esoteric traditions which had been transmitted to him, the doctrines which eventually spread throughout the world and have become known as Martinism.

The Mystery of Miracles

IS EPIPHANY POSSIBLE . . . can a bodily manifestation of the Divine be brought about? Did the simple and sincere desires of the ancients — voiced in prayer — cause Cosmic intervention in times of need? Has man lost his heritage to invoke the Divine Powers, or is the mystery of miracles a secret cherished by a few? Here is a frank discussion both from the mystical and scientific points of view. What constitutes miracles? They are revealed as an orderly working of natural laws — laws that can be commanded **by those who have the knowledge.** Do you know that **so-called miracles** are possible in your life today—without mystery, strange rites or practices? The Readers' Research Academy—composed of men and women throughout the world who desire simple, helpful supplementary reading—offer you the following course of reading entitled, "The Mystery of Miracles." You may subscribe to this course for only one month or six, as you choose — discontinue whenever you will. Add to your fount of knowledge.

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THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life.** Address Scribe S. P. C., in care of

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Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

CALIFORNIA

Long Beach:
Abdiel Chapter, 2455 Atlantic Ave. Rex B. Barr, Master; Ethyl I. Romans, Sec. Sessions every Fri., 8 p.m.

Los Angeles:*
Hermes Lodge, 148 N. Gramercy Place. Tel. GLadstone 1230. Ben F. Gename, Master; Myrle Newman, Sec. Library open 2 p.m. to 5 p.m.; 7 p.m. to 10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

Oakland:*
Oakland Lodge, Office and Library—610 16th St., Tel. HIgate 4-5996. L. E. Blanchard, Master; Helen D. Pappageorge, Sec. Library open Mon., Wed., Fri., afternoons; Mon., Tues., Thurs., Fri., evenings. Sessions 1st and 3rd Wed., 8 p.m., at Sciots Hall, 5117 E. 14th St.

Pasadena:
Akhnaton Chapter. Altadena Masonic Temple. Thor E. Fitzgerald, Master; Geneva O. Beston, Sec. Sessions 2nd and 4th Tues., 8 p.m.

Sacramento:
Clement B. Le Brun Chapter. Unity Hall, Odd Fellows Temple, 9th and K Sts. Peter Josserand, Master; Margaret S. Irwin, Sec. Sessions 2nd and 4th Wed., 8 p.m.

San Diego:
San Diego Chapter, Sunset Hall, 3911 Kansas St. Mrs. Vesta Dowell. Master, 1036 Edgemont, Tel. F-4598; Mrs. Nell D. Johnson, Sec. Sessions 1st, 2nd, and 4th Thursdays, 8 p.m.

San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. Hans Kramer, Master; Jessie H. Robbins, Sec., Tel. PR-5-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

COLORADO

Denver:
Denver Chapter, 509 17th St., Room 302. Ethel G. Mansfield, Master; E. J. Lewis, Sec., 405 E. & C. Bldg. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

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Thomas Jefferson Chapter, 1322 Vermont Ave. Prue Yarbrough, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

FLORIDA

Miami:
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. J. Coker Anderson, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sunday., 8 p.m.

ILLINOIS

Chicago:*
Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Dickens 1717. George L. Ahlborn, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Sessions every Tues. and Thurs., 8 p.m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Mrs. Irene Newsome, Master; Amelia Nyers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7 p.m.

Indianapolis:
Indianapolis Chapter, 2615½ E. 10th St. Harry A. Milburn, Master; Oscar R. Small, Sec., 849 E. Morris St. Sessions every Fri., 8:15 p.m.

MARYLAND

Baltimore:*
John O'Donnell Lodge, 100 W. Saratoga St. Clifford F. Van Wagner, Master; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

MASSACHUSETTS

Boston:*
Johannes Kelpius Lodge, 284 Marlboro St. Frank T. Wingate, Master; Charles I. Campbell, Sec. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*
Thebes Lodge, 616 W. Hancock Ave. Elias Syria, Master, 1478 Hanford, Lincoln Park 25, Mich.; Inez M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

MINNESOTA

Minneapolis:
Essene Chapter, Traficante Accordion School Aud., 41 So. 8th St. Sylvan Severtsen, Master; Ann B. Fisher, Sec., 1828 Highland Parkway. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:*
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. Roy Lester Walls, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 29 James St. F. P. Vander Meulen, Master; Louise M. Spatz, Sec., 128 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

NEW YORK

Buffalo:
Rama Chapter, 225 Delaware Ave., Room 9. Hans Hendrichs, Master; Carolyn A. Wood, Sec., 23 Terrace, Buffalo, N. Y. Sessions every Wed., 7:30 p.m.

(Directory Continued on Next Page)

New York City:*
New York City Lodge, 250 W. 57th St. Michael Kohanow, Jr., Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sundays, 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Mrs. Alice Edwards, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

OHIO

Cincinnati:
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Vada E. Fisher, Master; Bertha Abbott, Sec. Sessions every Wed. and Fri., 7:30 p.m.

Dayton:
Elbert Hubbard Chapter, 56 East 4th St. Gilbert R. Titsch, Master; Mary Turner, Sec., 436 Holt St. Sessions every Wed., 8 p.m.

Toledo:
Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Marie A. Sanders, Master; Phyllis L. Feeney, Sec., 1812 Macomber St. Sessions every Thurs., 8:30 p.m.

OREGON

Portland:*
Portland Rose Lodge, 2712 S. E. Salmon. H. H. Ewan, Master; Floyd K. Riley, Sec. Sessions every Wed., 8 p.m., and Sun., 4 p.m.

PENNSYLVANIA

Philadelphia:*
Benjamin Franklin Lodge, 1303 Girard Ave. Rudolph J. Klug, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Fri., 2-4 p.m.

Pittsburgh:*
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. Eldon Nichols, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun., 8 p.m.

TEXAS

Dallas:
Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Helen D. Goad, Master; L. T. Cameron, Sec. Sessions 1st Tues. and 3rd Wed., 8:00 p.m.

El Paso:
El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2:00 p.m.

Fort Worth:
Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

Houston:
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:
Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. H. L. Foote, Jr., Master; Douglas Burgess, Sec., 866 S. 8th W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. H. F. Mack, Master; E. M. Shanafelt, Sec. Sessions every Fri., 8 p.m. Library open Tues., Thurs., Sat., 1-4 p.m.; Wed. and Fri., 7-9 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. C. W. Schmid, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

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Sydney, N.S.W.:
Sydney Chapter, Room 9, 7th Floor, Challis House, Martin Place. Jacobus van Boss, Master; Mrs. Florence Goodman, Sec. Open Mon., Wed., Thurs., Fri., 3 to 5 p.m.; Tues., 6 to 8 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

BRAZIL

Sao Paulo:
Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

CANADA

Montreal, P.Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Allan Nickerson, Master; David Reid, Sec., 4201 Lafontaine St., Apt. 5. Sessions 1st and 3rd Thurs., 8 p.m.

Toronto, Ontario:
Toronto Chapter, Sons of England Hall, 58 Richmond St., East. K. V. Harrold, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions every Monday. 8:15 p.m.

Vancouver, B.C.:
Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, B.C.:
Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ont.
Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Man.:
Charles Dana Dean Chapter, I. O. O. F. Temple, 293 Kennedy St. John A. Sunde, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

ENGLAND
The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:
London Chapter. Dr. Wm. Mellor, Master; Richard Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE
Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta. Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141; H. F. Pot, Gr. Sec., Molenbeekstraat 23.

ITALY

Rome:
Italian Grand Lodge of AMORC, Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

MEXICO
Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Carlos Nunez A. Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis. Mexico, D.F.

NETHERLANDS EAST INDIES
Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. Eric C. Franklin, Master, 55 Speight Rd., Kehimarama, E. 1; John O. Anderson, Sec. Sessions every Mon., 8 p.m.

POLAND
Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN
Grand Lodge "Rosenkorset." Inez Akesson, Sec., Vastergatan 55, Malmo.

SWITZERLAND
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

VENEZUELA

Caracas:
Alden Chapter, Velázquez a Miseria 19. Sra. Pilar de Carrizales, Master; Srta. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p.m.

*(Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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